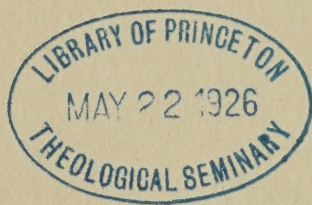
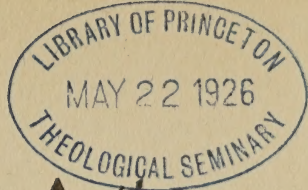


Evangelism in Action

THOMAS CLINTON CRUME



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Evangelism in action



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BY

THOMAS CLINTON CRUME, M. A., Th. M. Ph. D., Th. D., D. D.



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THOMAS CLINTON CRUME.

TO
MY FATHER AND MOTHER,
C. W. CRUME AND ANNA E. CRUME,
TO WHOM I OWE A DEBT I CAN
NEVER REPAY.

FOREWORD.

This book for the most part has been wrought out by the author on the anvil of experience through a period of fifteen years as student, pastor, and general evangelist. During these years the author has made a special study of evangelism and has given it the first place in his ministry. He has a deep conviction that winning others to Christ is the first business of the preacher, the church, and every redeemed soul. It was this conviction that caused him to lead his own church, during a pastorate of ten years, in twelve successful revivals, and during this same period he was called upon to hold scores of revivals in other churches. Success at home created a demand for his services elsewhere, and as a result more calls came to lend a helping hand than could possibly be accepted. During the past few years many persistent appeals have come from kind friends in the pastorate and from some important Christian schools to write a book covering the whole field of evangelism in a brief and practical way. This the writer has endeavored to do. He realizes full well his own inability for such a task and the many imperfections of this work, but sends it forth with the hope that it may add something of value to the knowledge and literature of one of the most fascinating themes in the world—evangelism.

In view of the fact that certain schools have already approved the manuscript, and want to use the book as a text book on evangelism, the material has been rearranged in *points* and short *paragraphs* to aid the student in memorizing the contents of the book.

Just here, I wish to acknowledge my debt of gratitude to all who have preceded me in the field of evangelism. It has been my grand privilege and good pleasure to read all the best that has been written on the subject. Yet, I feel that this great theme has not been exhausted and I have simply endeavored in this work to add my little contribution, with the hope that it may be of some small service in the bringing in of the Kingdom of God.

I want to acknowledge my special indebtedness to Drs. L. R. Scarborough, William E. Biederwolf, W. W. Hamilton, and O. O. Green, for their great and inspiring books on evangelism. I feel that these brethren have made incalculable contributions to the cause of evangelism.

I am also deeply indebted to Pres. E. Y. Mullins and the faculty of the Southern Baptist Theological Seminary, for teaching me the evangelistic message and inspiring me to go out from that holy place with a consuming passion to deliver that message to a lost world. I could not let this book go forth with a good conscience without making this statement. I thank God for every memory of this school of the prophets and for the men who taught me to love and win lost souls. How much I owe to these men I can never know this side of eternity.

In doing a work of this sort, it is impossible to know just how much one owes to others, but wherever another has been consciously used, or quoted, proper credit has been given. So whatever we owe to others in spirit, inspiration, or direct quotation, we gratefully acknowledge.

THOMAS CLINTON CRUME.

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CHAPTER I.

EVANGELISM.

“And He gave some to be apostles; and some, prophets; and some *evangelists*; and some, pastors and teachers,” (Eph. 4:11-17).

“Do the work of an *evangelist*,” (II Tim. 4:5).

Evangelism is a great and meaningful word. It is worthy of our deepest thought. We do well to pause and study its meaning and message. Evangelism is especially at the forefront in this age, as ours is the age of evangelism. Evangelism is indeed the watchword of the Christianity of our day.

“Evangelism is, at this moment, the *watchword* of the churches. For the first time in many decades the watchword is worthy the followers of the Nazarene. With a strange unanimity conservatives and critics alike have accepted the term, and with one voice are calling for *evangelism*.”—W. B. Riley, (The Perennial Revival).

THE MEANING OF EVANGELISM.

The Greek word, “*uangelisto*,” meaning *evangelist*, is used only three times in the New Testament. The Greek verb, “*uangelizo*,” which means to *evangelize*, is used fifty-two times, and the word, “*uangelion*,” meaning Gospel, is mentioned some seventy-four times. The word “*evangel*” means “good news” or “good tidings.” This word came to us

from the Greek, passing into Latin letters, and finally reaching us in the English word "*evangel*." From this we derived the kindred words "evangelistic" and "evangelize."

The word "*Gospel*" comes from an Anglo-Saxon source and means etymologically, the "God-story," but in practical usage "good news." In reality "*evangel*" and "*gospel*" are synonymous in meaning.

It will help us to get a glimpse of the picture out of which the word "*gospel*" was born. We must imagine a city endangered by an invading army. The brave defenders of the city go far afield to meet the invading forces. They engage the enemy in deadly conflict, the battle rages and waxes hot.

The inhabitants, including the old men, women and children, wait anxiously and impatiently behind city walls for some word from the front. There are no telephones, automobiles, airplanes, or express trains to bring the message. Every nerve is strained, every ear is listening, and every eye is fixed toward the battle field. Presently out of the dust, far off in the dim distance, appears the figure of a runner. He is hot, tired, and dusty, but is bending every nerve to reach the gates of the city. The brave defenders have won the day, and this runner is the messenger of the "good news." He tells the waiting, anxious populace that the brave defenders of the city have won and that the city is saved and safe. My! What news, and what a glad and glorious day for that city.

Now, the word *evangelist* represents this mes-

senger or runner. The message that he brings is the *good news* of the Gospel.

Evangelism then, in our thinking, as well as in its derivative sense, means the proclaiming of the "good news" of the Gospel to lost human beings wherever they are found around the world.

Evangelism is any effort, on the part of Christian people, to win a lost world to Christ. This effort may be an individual effort, a church effort, a co-operative community effort, a city-wide effort, a nation-wide effort, or a world-wide effort. Any effort, therefore, directed toward saving a lost world from sin and eternal punishment is evangelism. Call it what you will, it is still *evangelism*.

Looking from another angle, Dr. E. Y. Mullins in his book, "Axioms of Religion," aptly defines evangelism from a Theological viewpoint. He says, "Evangelism is the proclamation to the soul of man that God has provided a trysting place, so to speak, for God and man in Christ. In Christ they meet, and face to face settle their controversy. The incarnation is God's self-revelation as a person, the atonement is His provision for human sin."

"Evangelism is the approach of the divine to the human person. The high respect which God pays to the human personality is seen in the fact that His transaction with every sinner in Christ is on the basis of that sinner's private and personal needs and conditions. Evangelism is the method of God for setting the soul free. He regenerates the spirit of man and thus transforms it into a regeneration of

human society. Through *evangelism*, therefore, God grapples directly with man's deepest problem—emancipation from sin."

Evangelism is God's ordained way of reaching a lost world. Evangelism originated with God, not man. It was born in the heart of God. It is God's plan, through the channel of *evangelism*, to reconcile the world unto Himself. Then how necessary, how important, how far reaching, is this something we call evangelism. We owe it to God, to a lost world, and to ourselves—to *understand* and *practice* evangelism.

Dr. Henry C. Mabie, in his book entitled, "Method of Soul Winning," gives us some very illuminating words in regard to the meaning and nature of evangelism. He says, "To evangelize, is to tell the good news, that which is really news and that which is surprisingly joyful news—a real saving message. To evangelize is to point out to men how they may come into a new moral and religious status, under a regime which God has made possible through the sacrificial work of Himself in His Son. To evangelize a soul is to make clear to it the evangelical status made possible for it by Christ."

The late Dr. J. Wilbur Chapman, writing in "The Advance" has the following to say, "Evangelism has ever been the hope of the church, and properly used and controlled, is the very greatest possible blessing. Evangelism is a *spirit* and not a method, and this is as it should be, for if it were a method, then in order to be evangelistic, I must be like other people,

and this would not be possible, or I must use the methods of other men, and this might be not only distasteful, but disastrous. Since evangelism is a spirit, one has only to yield himself absolutely to Christ, become possessed of His Spirit, follow closely His direction, and as a result we have evangelism of the highest type."

Knowing now as we do, the meaning and nature of evangelism, we do well to remember that—the *object* of evangelism is to get lost human beings into right relation to God; the *task* of evangelism is the *salvation* of all mankind, and that the *scope* of evangelism is as wide as the world. Let us then go forth, in the spirit of Him who said, "Follow thou me," and really, "*Do the work of an evangelist.*"

CHAPTER II.

EVANGELISM IN THE OLD TESTAMENT.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy *head*, and thou shalt bruise his heel.” (Gen. 3:15).

This great verse gives us the *origin* and *kernel* of all true evangelism. Here we have the first promise of a Redeemer, who is to come through the seed of the woman, to bruise Satan and save a lost human race. Here begins the “*highway of the seed*” which leads through *Abel*, *Seth*, *Noah* (Gen. 6:8-10), *Shem* (Gen. 9:26, 27), *Abraham* (Gen. 12:1-4), *Isaac* (Gen. 17:19-21), *Jacob* (Gen. 18:10-14), *Judah* (Gen. 49:10), *David* (II Sam. 7:5-17), to *Immanuel—Christ*, (Isa. 7:9-14; Matt. 1:1, 20-23; I John 3:8; John 12:31). The way of the seed, is the way of Evangelism. This highway leads to Christ and the cross. We have no evangelistic message for a lost world, apart from the cross—“For without the shedding of blood there is no remission of sins,” (Heb. 9:22).

NOAH—A PREACHER OF RIGHTEOUSNESS.

“Noah was a Just man, and perfect in his generations, and Noah walked with God.” (Gen. 6:9).

Noah was a “preacher of righteousness” and as such warned his generation, but his warning was in vain. His generation was so wicked that it “re-

pent God that He had made man on the earth, and it grieved him at his heart." Violence filled the earth and God's way was corrupted. Finally, in disgust, God decreed the "end of all flesh," and the Antediluvian civilization. But Noah, God's messenger, "moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness, which is by faith," (Heb. 2:7).

Then the flood came and completely destroyed every living thing—save those in the ark. Following the flood came the "Covenant" with Noah, and in that Covenant, a prophetic declaration is made—that *Shem* will have a peculiar relation to Jehovah, (Gen. 9:26, 27). All divine revelation is through Semitic men, and Christ, after the flesh, descends from *Shem*. Thus we trace the *course* of God's evangelistic message to the world.

THE CALL OF ABRAHAM.

Abraham, was not an evangelist in the modern sense of the word, but he was called nevertheless, to leave his native land and give his life to a *divine mission*. God called him to be a blessing to the world and through him "all the families of the earth" have been blessed. He lived the evangelistic life, and through him and his seed, the world has received the evangelistic message. He saw "Christ's day and was glad."

THE CALL OF MOSES.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible," (Heb. 11: 25-27).

Thus we see that Moses had evangelistic *faith*, evangelistic *vision*, and evangelistic *decision*. It was this man, thus equipped, that God called by the burning bush to lead his people out of the bondage and sins of Egypt into a *larger*, and a *national* life.

A close study of the life of Moses reveals the fact, that he was not only a great law-giver, a mighty leader, etc., but that he was intensely *evangelistic*. His invitation to *Hobab* has become immortal—"Come thou with us, and we will do thee good." His mighty challenge at the foot of Mt. Sinai, after the people had worshipped the golden calf, can never be forgotten, where he said, "Who is on the Lord's side? let him come unto me," (Exodus 32:26). Couple with this heart-searching appeal, his wonderful prayer of intercession—"Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written," (Exodus 32: 32). Here we see the very heart, and passion, of this lover of souls. We turn to the Book of Numbers (32:23), and find him picturing sin, in words of warning, as a sure detective—"Be sure your sin will find you out." This great old text has been the

means under God, of turning multiplied thousands from their sins through the centuries.

It was Moses who made the brazen serpent in the wilderness and told the people to look, by *faith*, and live. Those who looked did live. We preach the same evangelistic message today—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life," (John 3:14, 15).

Moses, throughout his long ministry, was continually warning the people to turn from their sins and be true to God. He did his work so well that when life's day was done God pulled back the veil of the sky and said, to Joshua the new leader, "*Moses my servant is dead.*" This servant, this zealous soul, was counted worthy to meet with Jesus, centuries later, on the Mount of Transfiguration. Give us more servants today with the zeal and passion of a Moses.

JOSHUA.

Joshua was called to take up the work where Moses left off. His first great task was the conquest of Canaan, and his second was the *division* of the land among the tribes. He did his best to stimulate the various tribes to complete the conquest of the land in every part, (Josh. 13-21). He tried to commit Israel for all future time to faithfulness to Jehovah, and as long as Joshua's associates and his personal friends lived, the people were comparatively faithful. It is interesting to note that this

busy leader and nation builder had the spirit of evangelism. His evangelistic message may be summed up in these words: "Choose you this day whom ye will serve," (Josh. 24:15). These are his words, and this was the heart of his message. But he did more than deliver his message—he lived the evangelistic life, and said, to all who heard him, "As for me and my house, we will serve the Lord," (24:15). The true evangelist, of every age and century, must *live* his message. The man who lives his message is sure to get results. Here is the proof—"And Israel served the Lord all the days of Joshua, (24:31).

THE PERIOD OF THE JUDGES.

We now come to the "Dark Ages of Israel's history." It may be described as a period of political, social, and spiritual decline. The author of the Book of Judges gives us in graphic words the awful picture of the nation during this period, "And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah, that He had wrought for Israel—And there arose another generation after them, that *knew not Jehovah*, nor yet the work which He had wrought for Israel. And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim; and they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other Gods, of the gods of the peoples that were round about them, and they provoked Jehovah to anger," (Judges 2:7-

12). We can hardly expect any really great, spiritual movement in a time like this. During this period the chosen people went after the false gods of the nations round about them, and as a result they were punished and made servants of their enemies. Alas, they would come to themselves and be brought back to God in great revivals led by a Deborah or a Gideon. Each generation refused to learn from former generations the lesson, that apostasy from Jehovah meant slavery to heathen oppressors. So again they sin and are made to serve the Philistines as a punishment. This time they are led in a great awakening by Samson. The revival at Mispēh, led by Samuel, is the last great awakening of this unfortunate period. This is in brief the story of evangelism in the Period of the Judges.

THE EVANGELISM OF THE PROPHETS.

The story of God's people through the long centuries is after all a little more than the story of evangelism. The whole experience of Israel is one of declension and revival. To be sure, there were no protracted meetings nor evangelistic campaigns in the modern sense, but there were nevertheless great awakenings, and mighty movements in which the people were stirred and led back to God. In every period of Israel's history there were rulers or false prophets who would lead the people into sin and away from God, but almost immediately some true prophet would arise, and lead them back to God's altar. All the way through Kings and Chronicles we are told of some Jeroboam, some Ahab, some

Amaziah, some Uzziah or some Ahaz who led Israel into sin, but almost instantly they tell us of some great sweeping reform or revival movement led by a Jehoshaphat, a Joah, a Hezekiah or some mighty prophet like Elijah. The prophets were in a real sense, great revival preachers, and in style, method, delivery, and manner of approach, just as varied and different as the evangelists of our own time.

THE MOUNT CARMEL REVIVAL.

It is not our purpose in this treatise to give in detail the work of all the prophets, but simply to note some of the outstanding religious awakenings of the prophetic period. The mighty leader in the revival of Mt. Carmel was Elijah the Tishbite. He was God's true man, God's dependable man in one of the most crucial periods of Israel's history. The situation was serious. Through Ahab and his wicked queen Jezebel, the country had been flooded with false prophets. Jezebel was full of zeal for Baal, and she was determined to introduce his religion into Israel, and make Baal worship the religion of the country. She introduced 450 prophets of Baal and 400 of Astarte. In addition to this, she built houses of worship for Baal, and lavished upon the new religion the favor of the Court. She did her utmost to exterminate the prophets. Great religious centers, like the Schools of the Prophets, were broken up. The people followed their queen, and for the most part, acquiesced in the change of religion. It was a dark hour for true religion, and a real man was needed to stem the tide. Elijah was

that man, and he went forth single-handed to fight the forces of Baal. He meets King Ahab, and challenges him for a show down on Mt. Carmel. Ahab agrees and the people are summoned, and all the forces of Baal are there. The false prophets are there. Elijah addresses the people and in that memorable address he said, "How long halt ye between two opinions? if the Lord be God, follow Him, but if Baal, then follow Him, and the people answered him not a word," (Kings 18:21). In the fire test that followed the false prophets failed. Their God was powerless to help. But when Elijah cried Jehovah answered, and the altar and offering were consumed. "And when the people saw it, they fell on their faces, and they said, The Lord, He is the God; the Lord, He is the God, (Kings 18:39). It was a great hour, Elijah and revealed religion won, and the false prophets were defeated and slain. Then followed Elijah's prayer for rain. Soon the clouds gathered and the parched earth was drenched with refreshing showers.

This was a genuine revival of old time religion. Revivals of this sort, and men of Elijah's type, are needed today. We need men this hour who can move both earth and sky. Our prayers should be, O God, give us more men with the spirit, courage, and power of Elijah.

THE WATER GATE REVIVAL.

This is possibly the most modern of all the Old Testament awakenings. It was conducted by Ezra immediately following the return of the people

from the Assyrian captivity. It was a great outdoor or open-air meeting. The place was before the water gate. The people literally filled the streets of Jerusalem to have a part in this revival. Ezra mounted himself on a pulpit of wood and began to read the law of Moses. He read and explained from morning till the noon hour, and all the people were stirred and moved. They worshipped, lowered their heads, wept, and repented of their sins. They also observed the Feast of Tabernacles, confessed their sins publicly, and signed a covenant pledging themselves to keep the law of God. "And there was very great gladness," (Neh. 8:17).

Surely no one doubts that this was a great and successful revival. In reality it was a *Bible Reading* revival. Certainly such a revival would be a blessing to our modern world. It cannot come too soon. Lord, hasten the day!

OBADIAH.

Obadiah is, chronologically, the first of the writing prophets and the first to use the phrase, "The day of the Lord." His message is directed against the sins of Edom. He shows evangelistic fire and fervor in condemning the "*pride*" of Edom, also Edom's disposition to oppress Judah. Obadiah doesn't mince words. He says "Thou art greatly despised." "The *pride* of thine heart hath deceived thee." "Thence will I bring thee down, saith the Lord." "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head."

He makes it plain that God's day of retribution is sure to come and that they the Edomites, must pay the penalty for their sins.

JOEL.

Joel is one of the most spiritual of all the prophets. His sensitive soul was stirred to its depth as he beheld the moral and spiritual decline of his people. He calls upon the "drunkards," "all drinkers of wine," "priests" and "ministers of the Altar," to lament and repent, in view of the coming "Day of the Lord."

"Awake, ye drunkards, and weep; and howl all ye drunkards of wine." "Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come lie all night in sack-cloth, ye ministers of my God, for the meat-offering and the drink-offering is withholden from the house of your God."

"For the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

The people are urged in burning words to repent, and thrust themselves upon the grace of God: "Yet even *now*, saith Jehovah, turn unto me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and your garments, and *turn* unto Jehovah your God; for He is gracious and merciful, slow to anger, and abundant in loving kindness, and repenteth Him of the evil," (Joel 2:1-17).

What modern evangelist could make an appeal more stirring and soul moving? The implication, in verses 17 and 18, is that they did repent. To be

sure, how could they resist? Such a passion is bound to win.

JONAH.

Jonah was an evangelist of strange and diverse *moods*, like some modern evangelists, but he was nevertheless very effective. It was hard for God to get him started toward Nineveh, but when he did go something happened. The revival of Nineveh stands out as one of the greatest and most far reaching in human history. A whole city was stirred, a mighty population from the king to the lowest citizen was moved, repented, and turned to God.

“And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it *not*,” (Jonah 3:10).

The city was moved, and saved, but the evangelist pouted, because results were not as he had predicted and expected. How modern! Some evangelists, even now, are not willing to leave results in God’s hands.

AMOS.

Amos was a herdman and a dresser of sycamore fruit. God called him from his rural task to be a prophet. Amos was a native of Tekoa, a city on the edge of the desert twelve miles south of Jerusalem. He lived in the South but was called to prophesy to the Northern Kingdom. He delivered his prophecies in the days of Jeroboam II, two years before the earthquake of Zech. 14:5. Bethel was the scene of

his activity. Amos was not educated, but he knew men and things, and his soul was aflame with a passion for right and justice. He raised his voice in defense of the poor and oppressed. He was a true and fearless prophet of God. He delivered his messages without fear. They were straight from the shoulder, and they hit home. There is much that is evangelistic in his writings. Some of the greatest revival texts of the Christian centuries have been gleaned from his messages. It will be interesting as well as instructive to note some of them.

"Can two walk together, except they be agreed?" (3:3). "Hear this word, ye kine of Bashan,—which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink," (4:1). "Prepare to meet thy God, O Israel, (4:12). "For thus saith the Lord unto the house of Lsrael, Seek ye me, and ye shall live," (5:4). "Seek good, and not evil, that ye may live, and so the Lord God of hosts shall be with you," (14:14). "Woe to them that are at ease in Zion," (6:1). "Woe to them—that lie upon beds of ivory and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent themselves instruments of music, like David; that drink wine in bowls, etc," (6:4-6). "Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down," (9:2).

HOSEA.

Hosea was a contemporary of Amos in Israel,

and of Isaiah and Micah in Judah. His ministry was chiefly to the ten tribes, but he also makes references to Judah. His style is abrupt, metaphorical, and figurative. There are some striking evangelistic texts in his writings. It will be interesting to note the most helpful and striking of these: "Seeing thou hast forgotten the law of thy God, I will also forget thy children," (4:6). "For Israel slideth back as a backsliding heifer," (4:16). "Ephraim is joined to his idols; let him alone," (4:17). "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up," (6:1). "Israel is an empty vine," (10:1). "Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually," (12:6). "O Israel, thou hast destroyed thyself; but in me is thine help," (13:9). "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes," (13:14). "Take with you words, and turn to the Lord; say unto him, take away all iniquity, and receive us graciously," (14:2). "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein," (14:9).

MICAH.

Micah was a native of Moresheth, a village in Southwest Judah. He prophesied during the reign

of Jotham, Ahaz, and Hezekiah. He was a prophet of Judah and his mission was chiefly to the Southern Kingdom. Micah was contemporary with Isaiah, and is much like that great prophet in style. He is vigorous and fearless in his denunciation of sin, yet tender and persuasive in appeal. Micah was a man of great spiritual power. He says, "I am full of power by the Spirit of Jehovah," (3:6). It was Micah who foretold that the *birth* of a great Ruler (Jesus), would take place in Bethlehem, (Micah 5:2-6).

The following passages may be used effectively in revival work: "Is it not for you to know judgment?" (3:1). "Hear ye now what the Lord saith," (6:1). "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk with thy God?" (6:8). "Who is God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy," (7:18).

ISAIAH.

Isaiah is the greatest of the Old Testament prophets. He was called of God in a vision, and answered that call immediately in those immortal words of his, "Here am I, send me." His ministry of more than 40 years, extended from the closing year of the reign of Uzziah to the end of Hezekiah's reign. It was during the latter half of the eighth century B. C. His prophet ministry covered the stirring period during which Assyria, under the

leadership of Pul, Shalmaneser IV., Sargon and Sennacherib, repeatedly invaded Syria and Palestine. From his watch-tower Isaiah surveyed the nations, from Assyria and Elam in the East, to Egypt and Ethiopia in the Southwest, and Jehovah asserted by the mouth of His prophet, His sovereignty over all the earth. Isaiah was well educated and possessed the most beautiful and forceful style of any of the prophets. He is distinctively the prophet of *redemption*. He gives us the clearest view of grace to be found in the Old Testament. He gives us a wonderful picture of the Messiah, in his Person and sufferings, and the blessings that are to come to the Gentile nations through Him. The truth is, he takes us right up to the *Cross of Christ*, and permits us to look on as He suffers and dies for a lost world. The fifty-third chapter is the greatest chapter in the Book of Isaiah, but there are many other passages which contain the evangelistic note and appeal. The entire Book is intensely evangelistic and will be found most helpful in revival and evangelistic effort. The following are some of the most striking evangelistic appeals and warnings: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah," (1:10). "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," (1:19). "Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him," (3:11).

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter!" (5:20). "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," (9:6).

"And in that day there shall be a root of Jesse, which shall stand for an *ensign* of the people, to it shall The Gentiles seek; and his rest shall be glorious," (11:10).

"And I will punish the world for their evil, and the wicked for their iniquity; and will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible," (13:11).

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir," (13:12).

"Yet thou shalt be brought down to hell, to the sides of the pit," (14:15).

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifted up an ensign on the mountains; and when he bloweth a trumpet, hear ye," (18:3).

"Woe to the crown of pride, to the drunkards of Ephriam, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine," (28:1).

"Judgment also will I lay to the line, and righteousness to the plummet," (28:17).

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin," (30:1).

"For the Lord is our *Judge*, the Lord is our *Law-giver*, the Lord is our King; he will save us," (33:22).

"And a highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein," (35:8).

"Thus saith the Lord, Set thine house in order; for thou shalt die, and not live," (38:1).

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint," (40:31).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price," (55:1).

"He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities," (53:11).

"Incline your ear and come unto me; hear, and your soul shall live," (55:3).

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to

our God, for he will abundantly pardon," (55:7).

"There is no peace, saith my God, to the wicked," (57:21).

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," (59:1).

"Ye that make mention of the Lord, keep not silent," (62:6).

NAHUM.

There is nothing certain known about his personal history. He prophesied during the reign of Hezekiah. The destruction of Nineveh is the theme of his prophecy. He makes it clear that Jehovah, because of his holy nature, must deal with sin in judgment. There is not much of an evangelistic nature in his writings. However, the following on the nature of God may prove interesting and helpful in this connection:

"God is jealous, and the Lord revengeth; the Lord revengeth and is furious, the Lord will take vengeance on his adversaries, and he reserveth for his enemies," (1:2).

"The Lord is slow to anger and great in power," (1:3).

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust him," (1:7).

He prophesied during the reign of Josiah. His style is plain and direct. He lived in the time of the revival under Josiah, but he made it clear that the captivity was impending, and sure to come because

of the moral decline of the people. Helpful evangelistic passages are few and far between, but the following may be noted:

“Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared a sacrifice, he hath bid his guests,” (1:7).

“Seek ye the Lord,” (2:3).

“The Lord thy God in the midst of thee is mighty; he will save,” (3:17).

HABAKKUK.

Concerning the personal history of this prophet nothing is known. He wrote just upon the eve of the captivity. He was more concerned that the holiness of Jehovah should be vindicated, than that Israel should escape chastisement. Habakkuk was God’s testimony against idolatry and pantheism. The following texts may be noted:

“The just shall live by faith,” (2:4).

“Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!” (2:15).

JEREMIAH.

Jeremiah was a priest from the village of Anathoth, three miles northeast of Jerusalem. His ministry began in the thirteenth year of the reign of Josiah, and he had a long and eventful career. He aided Josiah in his reforms, and was deeply moved by his untimely death. After the death of Josiah, the kingdom of Judah hastened to its end

in the Babylonian captivity. After the *fall* of Jerusalem, Jeremiah was left with the remnant of Palestine. He was finally carried to Egypt by force, and died there. Throughout his life opposition and persecution were his lot. He was indeed, "a man of sorrows and acquainted with grief." He has been aptly called the "weeping prophet." The evangelistic passages in his writings are as follows:

"Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead," (2:9).

"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit," (2:11).

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water," (2:13).

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts," (2:19).

"Turn, O backsliding children, saith the Lord; for I am married unto you," (2:14).

"Turn, O backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God," (3:22).

"Is there no balm in Gilead; is there no physician there why then is not the health of the daughter of my people recovered?" (8:22).

"Shall a man make gods unto himself, and they are no gods?" (16:20).

"The heart is deceitful above all things, and desperately wicked; who can know it?" (17:9).

"Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel," (18:6).

"But I will punish you according to the fruit of your doings, saith the Lord," (21:14).

"And ye shall seek me, and find me, when ye shall search for me with all your heart," (29:13).

Like Jeremiah, he was a priestly prophet. His prophetic ministry was spent among the captives in Babylonia, but he was God's voice to the "whole house of Israel"—the ten tribes. His message before the fall of Jerusalem was one of *denunciation*, but after the fall one of *promise*. In method he reminds us of David, and later the Apostle John, as he uses the method of symbol and vision. He went further than any of the prophets in emphasizing *individual responsibility*.

His evangelistic contribution may be found in the following passages:

"And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious," (2:7).

"Eat this roll, and go speak unto the house of Israel," (3:1).

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word of my mouth, and give them warning from me," (3:17).

"When I say unto the wicked, thou shalt surely

die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from the wicked way, he shall die in his iniquity; but thou hast delivered thy soul," (3:18, 19).

"And I will give them one heart, and I will put a new spirit within you; and will take the stony heart out of their flesh, and will give them an heart of flesh," (11:19).

"The soul that sinneth it shall die," (18:4).

"Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?" (18:23).

"Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin," (18:30).

"For I have no pleasure in him that dieth, saith the Lord God; wherefore turn yourselves, and live ye," (18:32).

"But he that taketh warning shall deliver his soul," (33:5).

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick," (34:16).

DANIEL.

Daniel like Ezekiel, was a Jewish captive in Babylon. He had royal blood in his veins. His

clean life and prophetic insight, soon brought him to a position of prominence and power. Throughout his long career he used his position and talents for God's glory. He died in the third year of Cyrus, 534 B. C. His noble life and character have been an inspiration to thousands through the centuries. The very life that he lived, will ever be a strong evangelistic appeal for our religion. The following revival texts may prove helpful:

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank," (1:18).

"Thou art weighed in the balances, and art found wanting," (5:27).

"And his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforesaid," (6:10).

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever," (12:3).

HAGGAI.

Haggai was a prophet of the restored remnant after the seventy years' captivity. It was his mission to hearten, rebuke, and instruct that feeble remnant. He encourages and admonishes the builders to complete the unfinished temple. His prophecies were all delivered in the second year of Darius Hystaspis, 520 B. C.

There is practically nothing of an evangelistic nature in his writings. However, the following

verse may be used: "Now therefore saith the Lord; consider your ways," (1:5).

ZECHARIAH.

Zechariah was also a prophet to the remnant which returned after the seventy years. Nothing is known about his personal history. His prophecies point to both advents of Christ. For our purpose the following passages may be noted:

"Turn ye now from your evil ways, and from your evil doings," (1:4).

"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord," (2:10).

"Behold the *man* whose name is *The Branch*," (6:12).

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," (1:9).

"Woe to the idle shepherd that leaveth the flock," (11:17).

"And one shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends," (13:6).

"And his feet shall stand in that day upon the Mount of Olives," (14:4).

MALACHI.

The name Malachi means, "my messenger." He is the last of the Old Testament prophets. The bur-

den of his message is, the *love* of God, the *sins* of the priests and the people, and the *day of the Lord*. He sees both advents of Christ and predicts two forerunners. A study of the following passages may be found helpful in revival work:

"If ye will not hear, and if ye will not lay it to heart, to give glory to my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart," (2:2).

"But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap," (3:2).

"And I will come near to you to Judgment; and I will be a swift witness against the sorcerers, and against the adulteress, and against false swearers, and those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts," (3:5).

"Return unto me, and I will return unto you, saith the Lord of hosts," (3:7).

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," (4:1).

"But unto you that fear my name shall the Son of righteousness arise with healing in his wings," (4:4).

Four hundred long years pass by and no

prophetic voice is heard, from Malachi to John the Baptist. But Malachi tells of John's coming: "Behold, I will send my messenger, and he shall prepare the way before me," (3:1).

CHAPTER III.

EVANGELISM IN THE NEW TESTAMENT.

The New Testament is an evangelistic book. It is indeed the best book that has ever been written on the subject of evangelism. It contains the very heart of our evangelistic message. No work on evangelism could, in any wise, claim to be complete without a careful study of evangelism in the New Testament. Therefore, the author has endeavored in this chapter to give a brief survey of New Testament evangelism. He has thought it best to link the great facts of evangelism to those great personalities of the New Testament times who made evangelism real and effective. So naturally we start with John the Baptist.

JOHN THE BAPTIST—THE BOLD EVANGELIST.

“And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying Repent ye; for the kingdom of heaven is at hand,” (Matt. 3:1, 2).

John the Baptist was the first New Testament evangelist. He came, as a fulfillment of prophecy, to be the forerunner of the Son of God. It was his task to blaze the path and prepare the way. He at once started on the banks of the Jordan, one of the greatest revivals of history. This strange preacher, who was different in looks, manner, dress, method and message, from all the leaders of the past, drew

people from every walk of life. His vast audiences were made up of every class and clan,—publicans, sinners, Pharisees, Sadducees, Scribes, soldiers, poor, rich, cultured and uncultured, people from the country, and people from the city. They all came to hear John, and they hung upon his words. “Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins,” (Matt. 3:5). The ground was his pulpit, the vaulted sky was the dome of his auditorium, but he had the crowds. He not only had crowds, he had a message for the crowds—a message from God. It was a message of repentance, faith, confession, restitution, and right living. He delivered it straight from the shoulder with all the courage and boldness of a lion, and yet, with all the tenderness of a lamb. The fruit of right living was the condition of acceptance to his baptism. He said, therefore, to the multitudes that went out to be baptized of him, “Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth *fruits* worthy of repentance,” (Luke 3:7).

John’s preaching moved the multitudes and got results. “And the multitudes asked him, saying, What then must we do?” (Luke 3:10).

THE SECRET OF HIS SUCCESS.

1. He was God *called* and God *sent*. He was God’s ordained man, sent of God, to do God’s work.

2. He lived a *clean life*. His life was clean and spotless, from infancy until death.

3. He was Spirit *filled* and Spirit *led*. This explains his power and unparalleled success. He was the outstanding success of his day, until overshadowed by Jesus.

4. He dared to be *different* from the other leaders of his time. John wasn't afraid to break with custom and precedent, for the good of the cause he represented.

5. John *knew God's will* for his life, and did it. Like the Master, he was obedient unto death.

6. John had *daily Communion* with God. The quiet, simple, separated life that he lived was conducive to communion with God. It takes men mighty in prayer to move this world for God.

7. He possessed a *spiritual boldness* which has never been surpassed. John feared only God. He cared little what men thought about him or his message. The word compromise was not in his vocabulary. He condemned kings, religious leaders, soldiers, and all classes for their iniquitous living. In his timely book on Evangelism, Dr. William E. Biederwolf, says of John the Baptist—"He had backbone compared with which, Ulysses' bow was but a willow twig. He never trimmed his sails to win the friendship of the crowd that had the money and influence. If all the preachers whose lips have been padlocked by fear and whose voices have been choked by expediency and a man-pleasing spirit would stand up and make a confession of it, we would know one of the reasons why the church has gone off and played the harlot with the world as much as she has."

We need more preachers today with the spirit, conviction, and courage of John the Baptist. It will take a mighty army, like John, to stay the drift of our time and bring the world back to God. Give us more Johns in our pulpits, and then we shall have crowded churches, and a better world. Save us from the compromising, time-serving, salary-drawing, good-for-nothing, ease-loving preacher. He has been "weighed in the balances and found wanting."

8. John was *humble* and *free from jealousy*. He was so humble and free from jealousy that he was willing to "*decrease*" in order that Christ, his Lord and Savior might "*increase*." There was no ministerial jealousy in John. "And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptize you with water; but he shall baptize you with the Holy Ghost," (Mark 1:7, 8).

9. John believed and preached an old-time *Holy Ghost* and *fire* religion. "He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, thoroughly to cleanse his threshing floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire," (Luke 3:16, 17). This is what John preached, and what we should preach today. The world needs it, and is waiting for it.

10. John *pointed men*, not to himself, but to *Jesus*. "Behold the Lamb of God, who taketh away the sin of the world!" (John 1:29). This is the

heart of his message. To deliver this message he came, and because he did it faithfully, he was slain. A cruel world killed his body but could not kill his soul. His work still abides, and his influence will go on forever.

"Among those born of women there is none greater than John the Baptist," (Luke 7:28). This is his fitting epitaph written by the finger of Christ across the centuries.

JESUS CHRIST—THE MODEL EVANGELIST.

"Then cometh Jesus from Galilee to the Jordan, to be baptized of him," (Matt. 3:13).

"I came to seek and to save that which was lost."
—Jesus.

"Repent ye, and believe the gospel."—Jesus.

Jesus is the greatest evangelist of all time. He is the *ideal* and *model* for every age and century. Of all the evangelists that have stalked the face of the earth—"Never man spake like this man." He is in a class all to himself, and human words and human knowledge, are inadequate to classify him. Yet, He says, "Come," and "learn of me." This is the only way by which we can ever hope to master the finest of all arts—the art of the evangelist. His invitation still holds good, "Come ye after me, and I will make you fishers of men," (Matt. 4:19).

To all evangelists He sends out the challenge—"Follow thou me," (Jno. 21:22). In these words He means to say, live as I live, pray as I pray, preach as I preach, love as I love, and win as I win. This

challenge is worthy of the best there is in us, and nothing less than our best will meet it.

HIS EVANGELISTIC CHARACTERISTICS.

1. He lived the *evangelistic life*. His life was holy, sinless, and perfect. He lived in the same world that we do, grappled with life's problems, met life's temptations, faced the same sins, met the same Devil, "Was tempted in all points as we are, and yet, without sin." Not one time did He stoop to spot the canvas of His Soul. "I find no fault in Him," is the verdict of the ages. Such a life is irresistible. Jesus lived the message that He preached. It is no wonder that, "the people heard Him gladly." They saw God in Him. And if we are to win, in our day and generation, the world must see Christ in us.

2. He had a *message direct* from God. He came to speak for the Father and said, "The word which ye hear is not mine, but the Father's who sent me," (Jno. 14:24). This explains why He spoke, "As one having authority, and not as the Scribes and Pharisees." The note of authority is always essential to successful evangelism. We must speak God's message, and that alone, if we are to reach and win. "O son of man, thou shalt hear the word at my mouth, and warn them for me," (Ezek. 33:7).

3. He *knew* the *Scriptures*, and used them mightily. He defeated the Devil by shooting him full of Scriptures. On another occasion He made men's hearts burn within them as he opened unto them the Scriptures. In discourse, and in conversa-

tion He made frequent use of God's word. He knew it, and He used it.

The evangelist can have no better weapon, than a thorough knowlege of the word of God. How can he win without it? "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," (Heb. 4:12).

4. Jesus *knew men*. We are told that "He knew what was in man." He knew the human mind, the human heart, and human nature as no other evangelist has known, or can know them. Men were startled and surprised when He told them their thoughts and the secrets of their hearts. We may not be able to know men as Jesus knew them, but it is certainly our duty, as soul winners, to try to know and understand them better. We should make the Psychology of human nature a life long study.

5. He had *compassion* for the lost. The world has never seen such love, such compassion. When the lost multitudes sought Him and He beheld them as sheep without a shepherd, we are told that, "He was moved with compassion." All through His ministry we see His great, compassionate heart, going out in love, sympathy, and service, to a lost and helpless world.

6. He *wept* for a lost world. His compassion was so great it turned into tears. See Him as He stands on the brow of Olivet and weeps for a lost

city. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

Again at the grave of Lazarus when He saw the *unbelief* "of the people who stood by," we are told that "Jesus wept," (John 11:35).

The evangelist who hasn't wept for lost men, will never win lost men. The promise of success is to the one who goeth forth weeping. "He that goeth forth and *weepeth*, bearing precious seed ✓ shall doubtless come again with rejoicing, bringing his sheaves with him," (Ps. 126:6).

7. Jesus knew how to *illustrate* the truth He taught. He took His illustrations from the Scriptures, nature, and life. He quoted nature more times than He did the Old Testament. His heart beat with nature's heart. All of His illustrations came from a source easily understandable to the people. His intimate knowledge of life, and the Old Testament Scriptures, enabled Him naturally to draw bountifully from these sources. we are also told that, "He spake many things unto them in parables," (Matt. 31:3). His apt and skilled use of the parable has been the marvel and wonder of all great teachers since His day.

So we learn from Jesus that it pays to illustrate the truth we would teach and preach. We should never be afraid of illustrations that illustrate.

8. He had *tact*. In dealing with lost men and

women Jesus was as, "wise as a serpent and as harmless as a dove." His rare tact has been the admiration of every true soul winner. His tact in dealing with the Samaritan woman, at Jacob's well, furnishes an ideal example for the soul winners of all time, (Jno. 4:1-39). Note His introduction, His skillful approach to the great theme of eternal life, and His clear logic-reasoning from the known to the unknown, from the simple to the complex.

9. He was *approachable*.. Anyone could approach Jesus and feel at ease in his presence. The blind, lame, halt, rich, poor, cultured, and uncultured—all classes, came to Him and felt welcome. His great heart and arms were open to the lost multitudes about Him. The true evangelist must be like Him.

10. Jesus was *sincere*. Nothing light, careless, irreverent, nor hypocritical can be found in His ministry. His was the most sincere life ever lived in this world. His sincerity has never been questioned. We too, must be sincere if we want to be successful in wooing and winning men to the better life. Insincerity is the height of hypocrisy in any sort of Christian work. God, save thy servants from *insincerity*!

11. He had the *spirit of sacrifice*. His life began and ended in sacrifice. It was he, "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in

fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," (Phil. 2:6-8). He not only gave up His heavenly home with the Father, but gave time, energy, talent, and finally life itself. Doing all, He cried, "What more can a man do than lay down his life for his friends?" What more could He do? What more can we do? We can't do more, but we must be willing to do that, if we are to catch His spirit. God's appeal to us is, "Present your bodies a *living sacrifice*, holy acceptable unto God, which is your reasonable service," (Rom. 12:1).

12. Jesus knew how to *pray*. His prayer life has never been surpassed. How it stirs our very souls, even now, to read His prayers. He lifts us to the skies as we read that mighty prayer of intercession in John 17. Our hearts are torn and broken as we see Him prostrate on His face, praying His way, through the garden of Gethsemane to the cross of Calvary. "And being in agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground," (Luke 22:44).

When we read this heaven-moving, and earth-lifting prayer of Jesus, we feel as did the disciples of old, who were so moved by His praying that they exclaimed, "Lord, teach us how to pray."

13. He was *moved, inspired, and led*, by the *Spirit of God*. This explains His power, His miracles, His mighty works. The scholarly Nicodemus was right when he said of Jesus, "For no man can do

these things which thou doest, except God be with him," (Jno. 3:2).

If we as evangelists, and soul-winners of our time are to do any mighty work for God, we too, must be filled and led by the Holy Spirit. "Ye shall receive power after the Holy Spirit has come upon you," (Acts 1:8).

14. This, greatest evangelist of all the centuries, was a *tireless worker*. "My Father worketh until now, and I *work*," is His challenge to the workers of every generation. There was nothing idle and lazy in the makeup of Jesus. Work was the tonic of His soul. He said, "I must work the works of Him that sent me," (Jno. 9:4). The true winner must be a worker. He must be "willing to spend and be spent" for the souls of others.

Jesus was true to His mission. He did His work so faithfully and well, that God the Father on two occasions, broke the silence of heaven and earth and said, "This is my beloved Son, in whom I am well pleased." Alas, when His earthly work was done, He looked away from His cross up into His Father's face and said in words immortal, "It is finished." His was a finished work.

SIMON PETER—THE EVANGELIST OF PENTECOST.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit," (Acts 2:38).

Simon Peter stands out as an evangelist of world

renown. The revival of Pentecost has made his name immortal. Just think of it, in one day, he conducted the greatest revival of history. It will pay us to halt just here and note some of the *characteristics* of this mighty, soul-stirring, heart-pricking, spiritual movement:

1. They were "*all together in one place.*" The people were there. A real sweeping revival is impossible until folks are willing to put aside everything else and get together.

2. They were "*all of one accord.*" They were praying and working for the same thing. There were no divisive elements, no trouble makers, no knockers. They were all thinking, planning, and doing the same thing.

3. They "*all prayed.*" Yes, for ten days and nights they prayed. They had ten days of prayer, and one day of preaching. Surely this should teach us that prayer is more important than preaching in our soul-saving work. After all, who can preach, really preach, without an atmosphere of prayer? They were "*all filled with the Holy Ghost.*" This means they *all* had power. "Ye shall receive power when the Holy Spirit has come upon you." A revival without the power and leading of the Holy Spirit is unthinkable and impossible.

5. They "*all began to speak—as the Spirit gave them utterance.*" It is easy to speak for God when we are filled with the Spirit, and impossible to speak effectively without *Him*.

6. They were "*all amazed.*" The most amazing

thing in the world is a good ,old-fashioned, New Testament, prayed down, Holy Ghost, revival.

7. They all *listened* and *gave close attention* to the sermon of Peter. And it was a mighty sermon too. The world has heard few like it. Study it closely and you will find that it contains all the great fundamental doctrines of Christianity—repentance, faith, sin, hell, baptism, the deity of Christ, the second coming, etc.

8. They were "*pricked to their hearts.*" The sermon, **driven by the power** of the Holy Spirit went home to their hearts, and they cried, "What must we do?" A good gospel sermon, driven by the power of the Holy Spirit is sure to reach human hearts. God's "word," thus spoken, "Will not return unto Him void."

9. The revival of Pentecost was a *soul-winning* revival. Three thousand repented, were baptized, and then added unto the church. This day has never been surpassed in Christian history. It is the **greatest** revival and soul-saving day the church of Christ has known.

10. This revival was *lasting* and *continous*. We read that, "they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers,—And the Lord added to the church *daily* those who were being saved," (Acts 2:42, 47).

SOME WINNING TRAITS OF SIMON PETER.

1. He was wide awake and full of life.
2. Enthusiastic.

3. Optimistic.
4. Courageous.
5. Bold.
6. Simple and direct in method.
7. Preached an unadulterated gospel, straight from the shoulder.
8. Had faith in God, and His message.
9. Knew the Scriptures.
10. Loved His Lord.
11. Depended on the power of the Holy Spirit.
12. And he was mighty in prayer.

Simon Peter had his faults, but he overcame them one by one, until he became in reality God's rock man. He was a mighty preacher, and one of the world's greatest soul-winners. He won Cornelius and his household to Christ and thus unlocked the Kingdom to the Gentile world. He aided Paul and the other apostles in the work of extending his Master's kingdom. In addition, we have two letters from his pen. But the greatest work of his life and the thing that makes his name immortal is the revival of Pentecost. He was the evangelist on that great day. Simon Peter and Pentecost are inseparable. However, he didn't let the success of that great day spoil him, or make him "think more highly of himself than he ought to think." He toiled on until the end of the day. Finally the day ended, the shadows lengthened, the curtain was drawn, and the grand old Apostle died heroically for the Christ he had once denied.

PHILIP—THE DEACON EVANGELIST.

"Then Philip went down to the city of Samaria, and preached Christ unto them," (Acts 8:5).

Philip was one of the seven deacons of the Jerusalem church, and filled that office so well, that God called him into larger work. Henceforth, he is known as "Philip the evangelist," (Acts 21:8). He began his evangelistic career in the city of Samaria, (Acts 8). The whole city was stirred, and the news of this mighty spiritual awakening spread to all the region round about—even unto Jerusalem. John and Peter heard about it and rushed down to lend a helping hand. We are told that many believed and were baptized.

After this campaign closed in the city of Samaria, Philip was ordered by an "Angel of the Lord" to go at once toward Gaza. He arose and went, and almost immediately started a revival in the chariot of the Ethiopian eunuch. He explained to him the Scripture, led him to believe, and didn't stop until he baptized him. This is a splendid example of personal evangelism. After Philip and the eunuch came out of the baptismal waters we are told, "The Spirit of the Lord caught away Philip," (Acts 8:39).

We get our next glimpse of him at Azotus: "But Philip was found at Azotus; and passing through he preached in *all the cities*, till he came to Caesarea," (Acts 8:40). It seems that from this time on Philip must have made Caesarea his home and evangelistic headquarters. Nothing more is recorded of his work, but Paul on his last journey to Jerusalem

tarried many days at Caesarea in the home of this old soldier of the cross: "And the next day we that were of Paul's company departed, and came to Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him," (Acts 21:8).

EVANGELISTIC TRAITS OF PHILIP.

1. Philip not only *loved* his Lord, but he loved lost men from the depth of his soul.
2. He was *obedient*. When God said go, he went.
3. He knew how to *explain*, and make clear, the Scriptures.
4. He was *empowered*, *led*, and *directed* by the Holy Spirit.
5. He was *faithful* to Christ to the end.

BARNABAS—THE EVANGELIST OF CONSOLATION.

"He was a good man, and full of the Holy Ghost and of faith; and much people was added to the Lord," (Acts 14:20).

We get our first glimpse of Barnabas in Acts 4:36, 37 which reads thus, "And Joseph, who by the apostles was surnamed Barnabas, (which is being interpreted, The Son of Consolation), a Levite, and of the country of Cyprus. Having land, sold it, and brought the money, and laid it at the Apostle's feet." Here we see this great liberal-hearted man giving everything he had to Jesus Christ and the infant Church. He had already given his life, and now he goes all the way and gives his possessions.

We see Barnabas next at Jerusalem introducing

Saul, and vouching for the genuineness of this conversion. "And coming to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to Him, and how he had preached boldly at Damascus in the name of Jesus," (Acts 9:27, 28).

Our next view of his labors is in the *revival at Antioch*, (Acts 11:20, 26). This soul-sweeping revival was started by some earnest workers, from Cyprus and Cyrene, who had been attending the *Jerusalem revival*. They were forced to leave Jerusalem because of "the persecution that arose about Stephen." "When they were come to Antioch, they spake unto the Greeks, preaching the gospel of the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned to the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem; and they set forth *Barnabas*, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and *exhorted* them all, that with purpose of heart they would cleave unto the Lord. For he was a *good man*, and *full of the Holy Spirit* and of *faith*; and *many people were added unto the Lord*." The work of this city-wide revival at Antioch was too much for Barnabas, and feeling the need of competent assistance, "He went to Tarsus, to seek Saul; and when he had found him,

he brought him unto Antioch. And it came to pass, that for a whole year they *assembled* themselves with the church, and taught a great multitude."

From this time on Barnabas was the companion and co-worker of Paul in all his great evangelistic efforts, until finally they were parted assunder in a sharp contention over John Mark, (Acts 15:39).

"And so Barnabas took Mark, and sailed unto Cyprus," (Acts 15:39). Here the curtain is drawn and we hear nothing more of the work of this good man. We have every reason to believe that he toiled on faithfully to the end of life's day. Paul's words in 1 Cor. 9:6 seem to indicate this.

EVANGELISTIC TRAITS OF BARNABAS

1. He made a *complete surrender* of his life to Christ. This is absolutely necessary to the highest success in soul-winning.

2. He gave all his *earthly possessions* to Christ. He gave life and money both, to his Lord for the furtherance of His Kingdom. He had nothing to withhold from Him.

3. He was a "*good man*." Not perfect, but good in motive, deed, and life. How can a man win souls unless he is good in heart, thought and life?

4. He was *full of the Holy Spirit*." This means he had power. The crying need of this hour, is for just this kind of *power*. We must depend more upon the Spirit, and less, on methods and machinery.

5. He was also "*full of faith*." He believed in God. He had faith in his God, his Christ, his mes-

sage, his work, and the co-operating power and leading of the Holy Spirit. He also had faith in humanity.

6. He was a "*counselor*," a comforter of human hearts. This surely is a part of the work of every true evangelist. Surely it is our business to put heart, purpose, and hope into broken and depressed human lives. All along the way we are to hearten, inspire, and uplift the sons of men.

We must be a comforter and consoler of human hearts if we are to be like Jesus. "Let not your hearts be troubled," was His message, and it should be ours today, and every day.

7. Barnabas was *free from jealousy and envy*. You remember when Paul and Barnabas started out together, in the great business of soul-winning, that it was Barnabas who played the leading role. But it wasn't long until the man of superior ability and leadership overshadowed him. Yes, but be it ever to the glory of Barnabas—he was willing to walk in Paul's shadow. He was absolutely free from ministerial jealousy. There was nothing little, contemptible, and mean about Barnabas. He was the first, among the early church leaders, to recognize the superior ability of Paul. It was for this reason that Barnabas sought his assistance in the revival at Antioch. Barnabas knew well that his gifts were not comparable to those of Paul, and he was always willing and perfectly content to follow his superior leadership. The sole interest of Barnabas was the furtherance of the Kingdom of God, and he did not

care who led, just so the kingdom of God went on. This should be the spirit of all Christian workers. We should be only too glad to follow in the steps of those who have been blessed with superior gifts. We should fall in line, reinforce their efforts, and thank God for them.

8. Barnabas was a *soul-winner*. We are told that "many people were added unto the Lord," because of his efforts. Barnabas had his place and work, and his reward awaits him. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," (Dan. 12:3).

PAUL—THE WORLD EVANGELIST.

"I have become all things to all men, that I might by all means save some," (1 Cor. 9:22).

Paul was the evangelist to the whole civilized world of his day. His great, evangelistic journeys took him from Arabia to Rome, and possibly to Spain. Palestine, Asia and Europe became his battleground. He was, without question, the greatest traveler of his time. He didn't travel as an ordinary globe trotter, but as the greatest evangelist of the world.

Paul, whose original name was Saul, has been called the apostle to the Gentiles. He tells us that he was of the "tribe of Benjamin, an Hebrew of the Hebrews," born in Tarsus, the chief city of Cilicia, in Asia Minor. He describes his birth-place as a "city of no mean ability." He was brought up a Pharisee, and educated at Jerusalem, at the feet of

Gamaliel, one of the greatest teachers the Hebrew race has ever produced. Paul's vernacular tongue was Greek, but his residence in Palestine gave him a knowledge of the Syro-Chaldaic of that day, which is called in the New Testament—"Hebrew." His broad scholarship, and wide range of reading, show that he was acquainted with several of the Ancient Greek poets, whom he occasionally quoted. Like all Jews, he was brought up to know a trade, which, in his case was that of a tent maker. His residence at Jerusalem augmented his natural regard for Judaism, and led him while yet a young man, to bear his testimony against Christianity, by consenting to the martyrdom of Stephen, and watching over the clothes of those who stoned him. This tragedy gave him a thirst for blood and started him on a wild rampage of persecution, in which he did his utmost to blot out the infant church.

However, Christ stopped him, and soon the great land marks of his life began to appear. Foremost of all was his conversion A. D. 38, which became the tap-root of his after life. Then his evangelistic labors at Antioch, A. D. 42; his missionary journey in the eastern part of Asia Minor in which he first assumed the character of an apostle to the Gentiles; his visit to Jerusalem A. D. 50, to settle the question of the relation of the Gentile Christians to the law of Moses; his second missionary journey in which he introduced the gospel into Europe, including his visit to Philipp, Athens, and Corinth. Then comes his third great missionary journey

which was chiefly marked by a long stay at Ephesus, and the giving to the world his four leading Epistles. Then followed his visit to Jerusalem, A. D. 58, and his apprehension there, with his long confinement at Caesarea, and his eventual imprisonment at Rome, A. D. 61, from which he wrote most of his other epistles. Concerning his later history we know nothing. As to his temperament and character, Paul is his own best painter. His humility induced him to abandon the grand and kingly title of "*Saul*," and assume the humble one of "*Paul*," which means "little one." This title was very appropriate as it corresponded so well with his bodily stature, but it was adopted, no doubt, from a sense of deep humility, which made him count himself to be "less than the least of all saints, and not worthy to be called an Apostle."

His speeches and epistles convey to us the truest impression of him. In these we perceive the warmth and ardor of his nature, his affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, and his perfect frankness. We see also the rare combination of subtility, tenacity, and versatility existing in his great intellect, coupled with a practical vision, a forbearance, and tolerance seldom combined in one personality. This in brief is a summary of the life and character, of the world's greatest man, and the greatest single product of the Christian religion. Never in the history of the race has there been so much wrapped up in one human being.

EVANGELISTIC CHARACTERISTICS OF PAUL.

1. He had a *genuine experience* of grace. His conversion was the most real thing of his life. That noon-day vision of Christ never faded, but became brighter and brighter with the passing of the years. Christ was the one great reality of his life.

2. He had a clear and definite *call* to the work of an evangelist. "And I said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. But arise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a *minister* and a *witness* both of these things in which thou hast seen, and in those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, that they may turn from darkness to light, and the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith in me. Whereupon, I was not disobedient unto the heavenly vision." (Acts 26:16-19).

3. He had the spirit of *sacrifice*. He sacrificed everything he had in this world for his Lord, and "counted it as but refuse." He rejoiced in all his tribulations, and was glad that he could "bear the marks of the Lord Jesus" in his own body. He put his possessions, his position, his talent, his time, his body, his life—his all, on the altar of sacrifice. Everything he had belonged to Jesus. His, is the most complete surrender of life that the world has ever seen. He had a deep sense of *humility*. He was the

most humble of men. He counted himself to be "less than the least of all saints, and not worthy to be called an apostle."

5. His *passion* for lost men is one of the outstanding traits of his evangelistic makeup. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9:1-3). He also tells us that he was "willing to spend and be spent" for the souls of others. A passion like this is bound to win.

6. He possessed the finest combination of *head*, and *heart power*, the kingdom of God has witnessed. Paul was a man of deep learning, and broad culture, and it didn't make him a fool. He had common sense enough, and religion enough, to use it all for God's glory.

Some evangelists of our time seem to be afraid of culture and learning while others seem to think an education is "*all*" you need. Both are wrong. Scholarship and true religion can, and should go together. Paul has shown us the way.

7. He was *adaptable* in his methods. He says of himself, "I have become all things to all men, that I might by all means win some," (1 Cor. 9:22). He kept clear of ruts. He was always looking out for some better way to do the Lord's work, and to reach lost men.

8. He was as *bold* as a lion. He faced kings,

corrupt officials, organized vice, angry mobs, the Sanhedrin, false philosophers, sinners down and out, and sinners up and out, and on each and every occasion he "shunned not to declare the whole counsel of God."

9. He was *persuasive in appeal*. His method was not that of a driver, nor a dictator. He said, "we persuade men." This should be our method. He could exhort, reprove, rebuke, and yet in it all there was a persuasive note.

10. He was a man *mighty in prayer*, and *full of the Holy Spirit*. The two go together. A great prayer life, means great spiritual power. All that Paul said, did, lived, preached, and thought, was done in the power of the Spirit. His whole life was led, and shaped, by the Spirit of God. Just here it seems altogether fitting and appropriate to add, the glowing tribute to the Apostle Paul, from the pen of Dr. L. R. Scarborough in his book entitled, "With Christ After The Lost." "The Apostle Paul is by universal consent recognized as the finest product of the Gospel, and the greatest man yet made by the creative and recreative power of God. He tops all others in character, as a spiritual philosopher, Christian statesman, mission leader, church builder, religious writer, doctrinaire, preacher of the gospel, religious teacher, and soul-winning evangelist. He is Christ's Master soul-winner. His influence in the world to-day after twenty centuries is next to Christ's. He is God's most powerful human advocate and exponent. He is Christ's noblest witness. He ranks

first in the world's long list of evangelists. He said he was the chief of sinners. The world says he is the chief of saints."

The above is a wonderful and worthy tribute, but this discussion would not be complete without Paul's own testimony concerning his life's work. He lived, and wrought so well, that at the end of the way he could look up into his Master's face and say in words immortal, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also unto all those who have loved his appearing," (2 Tim. 4:7-8).

PAUL'S FAITHFUL HELPERS.

No man ever surrounded himself with a finer group of helpers. Any discussion of New Testament evangelism that would ignore this splendid company of soul-winners would certainly be incomplete. "What a galaxy of stars!" Let us call the roll and know their names: Silas, Timothy, who was urged to "do the work of an evangelist," Luke, the faithful and "beloved physician," Mark, who was alas found profitable to Paul in the work, Titus, Tychicus, Trophimus, Aristarchus, Erastus, Epaphras, Gaius, Clement, Tertius, Jason, Sosipater, Justus, Crescens, Epaphroditus, Achaicus, Stephanus, Fortunatus, Apollos, and many others. What a brilliant group of young men. These were all evangelists in the highest and best sense. Paul surrounded himself

with these, trained them, and then sent them out to "do the work of an evangelist."

Paul was a genius in *organization*. He knew how to organize, enlist, and use, the talents and gifts of other men. He knew the value of team work in winning the lost world. Happy indeed is that pastor or evangelist who can harness and use the gifts of others, in this greatest of all work. What a picture to behold on that last great day, to see Paul, and his immortal staff, lined up with the thousands they won while on earth. Lord Jesus, make us worthy to look on.

CHAPTER IV.

THE OUTSTANDING EVANGELISTS OF THE CHRISTIAN CENTURIES.

“Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:8).

“Go ye into all the world, and preach the gospel to every creature,” (Mark 16:15).

“Go ye therefore, and disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world,” (Matt. 28:19-20).

The story of evangelism from the days of the apostles, to the present century, is a wonderful story. There is nothing to match it in human history. It would indeed be interesting and intensely thrilling, to give the life story of all the leading soul-winners from Paul, until now, but time and space forbid. So we must content ourselves here, by simply pointing out some of the *greater lights* of evangelistic history. During the centuries immediately following the Apostles we read of the great names of *Polycarp* and *Ignatus*. They were mighty men and their labors extended far beyond Smyrna and Antioch. Both suffered martyrdom for their loyalty to the gospel. The next in this glorious line is

Origen. He was a great writer and a mighty preacher. He preached in great centers of population like Alexandria, Caesarea, and Jerusalem. Other worthy names are those of *Basil the Great*, *Gregory*, *Nazianzen*, and *John Crysostom*. They defied imperial threats, persecution, false philosophy, and deep seated paganism, and stirred the whole East with their burning messages and powerful evangelistic fervor.

Following these was the world renowned *Augustine*. This giant of the early centuries was author, thinker, teacher, philosopher, preacher, theologian, and evangelist, all combined. One of the greatest events in the history of evangelism is the occasion on which he preached one great sermon, and brought hundreds of the Mauretanians through tears to God. He was God's great man and did God's work in a great and wonderful way. He belongs to the ages.

Other worthy names of this early period are Hilary, Leo, Thedoret, and Patrick of Ireland, but the greatest of these is *Patrick*.

PATRICK OF IRELAND.

He was born in Scotland about 372 A. D. We are told that his father was a priest. Patrick was captured when but a youth by the barbarians of Ireland, but later made his escape. He was so moved by the needs of this wild and wayward people, that in after years he went back to Ireland as an evangelist of the gospel of Christ. He traveled all over the Island, preaching in open places wherever he could get a hearing, the unsearchable riches of

Christ. Many were led to Christ by his blessed and fruitful ministry. To make his work lasting and permanent, this wise builder, established missions everywhere. He says of himself, "I went to the people of Ireland to preach the gospel, and suffered many insults from unbelievers, and many persecutions, even unto bonds, giving up my liberty that I might be a blessing to others."

Another has said of him, "In all that he did, and in every moment of every day, he relied upon the constant guidance and support of that God whose word he was engaged in publishing." Patrick indeed had the heart, and spirit, of a true evangelist. He is known to the world as the "Apostle to Ireland."

THE DARK AGES.

Through the long, dark, *medieval centuries* the evangelistic fires burned low. The spiritual life of the world was at a low eb, and this explains the absence of evangelistic preaching. But in spite of this long night of superstition, cloistered error, and spiritual decline—a few fervent souls burn and shine out through the darkness of that awful night. Among these daring souls are such names as John of Damascus, Columban, Boniface, the Venerable Bede, Ansgar, Rabanus, Anslem, Peter the Lombard, Arnold of Brescia, Ethelred of Revesby, Bernard of Clairvaux, Peter Waldo, Hugo of St. Victor, Thomas Aquinas, Francis of Assissi, Anthony of Pauda, Berthold of Regensburg, Bonaventura, David of Augsburg, and John Tauler. The most

noted of these from an evangelistic standpoint are *Anthony* and *Berthold*.

ANTHONY OF PAUDA.

He was born at Libson, Portugal, 1195 and died at Pauda, Italy 1231. Pauda was the scene of his principal labors, and also the resting place of his bones. The early part of his career was varied and romantic. He was first an Augustinian monk, then a Franciscan, and was finally ordained to the priesthood. But he did not find himself until he was appointed traveling evangelist. This was his work, and for ten long years he put his very soul into it. His preaching tours took him throughout Italy and France. Wherever he went great crowds thronged to hear him. He spoke out boldly against the sins of the time, and as a result won many converts to Christ. He was a born preacher and winner of souls. His labors were crowned with marvelous success. His ministry was brief, but intensive. He died at the early age of thirty-seven.

BERTHOLD OF REGENSBURG.

He was born in Regensburg, Bavaria 1220, and died 1272. We know practically nothing concerning his life, with the exception of his wonderful preaching. Our only glimpse of the man is in his work. He is simply known as "Brother Berthold." He was a Franciscan evangelist. He was not a great scholar, but a powerful preacher. His ministry was felt throughout Bavaria, Serbia, Alsace, Switzerland, Austria, Bohemia, and Eastern Germany. Great

crowds thronged him wherever he went and thousands were turned away from their sins. Like John the Baptist, he called all classes to "*repentance*," and held up Christ as the world's only Savior from sin, and eternal punishment. He called all who heard him to a higher and better life. He had no organization to conserve the results of his work, but the world was truly blessed by his faithful ministry. Eternity alone, can give him the full credit he deserves.

THE REFORMATION PERIOD.

In this stirring period we are greeted by such names as John Wickliffe, who translated the Bible into English, organized a staff of evangelists, and sent them up and down England to preach the living word; John Huss, Jerome of Prague, Savonarola, Martin Luther, Melancthon, Zwingli, John Calvin, John Knox, John Taussen, John Laski, and many others.

We do well to remember that the great Reformation Revival was more than a theological controversy. It was not simply a movement back to New Testament truth, but a movement back to God. Men agonizing, and convicted of sins, were searching for the way of life. It was a mighty spiritual movement, and lost men by the thousands found Christ as their Savior during this period. To be sure, not all the reformation leaders were evangelists, in the modern sense, but the spirit of evangelism was in the movement itself. However, we find a few great souls who had the spirit and fire of true evan-

gelism. It will be well worth our while to note some of them here.

JOHN HUSS.

John Huss was born in Bohemia in 1373. He was a mighty thinker, and theologian. In theology he agreed with Wickliffe. He was the John the Baptist of his time, in that he paved the way for the coming of Luther. He blazed the path and started the battle against the sins and heresies of the papacy and the Roman Church. He did it by both tongue and pen. For this offence he was summoned before the council of Constance, condemned, and burned at the stake, but his ashes still live. The people loved him and flocked to hear him. He has been called the "darling of the Bohemian people." Controversy and persecution hindered his evangelistic efforts, but in spite of this hindrance, many were saved through his ministry. He was burned at the stake in 1415. His body was burned to ashes but his influence still lives. He has left forever his footprints upon the sands of time.

SAVONAROLA OF ITALY.

He was born at Ferrara, Italy 1452. His life was pure and clean from beginning to end. His bitterest enemies conceded this. He was patriot, preacher, and evangelist. As a preacher he stands among the most eminent in history, and for eloquence he has never been surpassed. He took up the torch of evangelism and made it burn for God. Great crowds thronged to hear him, and many were con-

victed of sin and turned to God under his mighty ministry. He condemned sin wherever he found it. Popes, kings, politicians, peasants—all classes were rebuked, and called to repentance, by this uncompromising preacher. He fought the world's sin, and the world killed him. A cruel system killed his body, but could not kill his soul—he lives on.

JOHN KNOX OF SCOTLAND.

John Knox was born in Scotland 1505, and died 1572. He was educated at the University of Glasgow. He was ordained a priest in 1580, but a study of the church Fathers soon led him to the Scriptures and away from the Catholic Church. He became evangelical in his views and cast his lot with the reformers. He was soon the recognized leader of his native land. He led the movement that saved Scotland for Protestantism. In his battle against sin and error, he was firm and unyielding. Compromise was not in his makeup. He fought kings, queens, councils, popes, rotten politicians, error, and sin of every description. He was a brave-hearted preacher and his power over men was wonderful. Through his intensive labors thousands were saved to Christ, and from the error of Rome.

FROM THE SEVENTEENTH CENTURY TO OUR OWN TIME.

This is the most glorious period of evangelism in history. It is the golden age of evangelism. In it we find such names as Baxter, Bunyan, John Livingston, Wesley, Whitefield, Fuller, Carey, Jonathan Edwards, Spurgeon, Jaques Bridome, Charles of

Bala, Backus, Rowland Hill, Nettleton, Beecher, Finney, Kirk, Baker, Asbury, Cartwright, Otterbein, Albright, Roger Williams, David Brainard, Griffin, Lamphier, Taylor, Dow, Moody and Sankey, Major Penn, Munhall, Torrey and Alexander, Sam Jones, Gordon, Morgan, Chapman, Dixon, Mullins, George Stuart, Gypsy Smith, Norris, Truett, Billy Sunday, and scores of others. This is a wonderful roll, and there are many others just as faithful and deserving, who should be added if space permitted.

We shall now look more at length at a few of the representative types in the above list.

JAQUES BRIDOME.

He was, as his name would indicate, a Frenchman. He was born in 1701 and died in 1767. He was a Jesuit evangelist, and he held great sweeping revival missions throughout France, and especially in the great centers. He was the Whitefield of France. He was eloquent, and mighty in appeal. His rather sensational methods, and simple gospel appeal drew large crowds to his missions. He was a tireless worker, and we are told that he held 256 revivals during his ministry. As a result of his labors thousands were saved and added to the Catholic Church. The simple gospel that he preached won in spite of the errors of Rome.

JOHN WESLEY.

John Wesley was born in 1703, and died in 1791. He came through a long line of preachers and preaching blood naturally flowed through his veins

He came from a good family, and had a great mother. He was educated at Oxford. He is best known to us as the founder of the Methodist Church, but he was more as his ministry has been a blessing to all Christendom. He was one of the greatest evangelists of all time. He traveled, wrote, preached, taught, prayed, and planned. He was a tireless worker and a soul stirring preacher. He often preached three and four times a day. Great audiences from 10,000 to 25,000 often hung upon his words. Thousands were swept into the Kingdom through his wonderful ministry. He was a matchless outdoor preacher, and most of his great revivals were held in the open air. His labors were not confined to his own country. He preached throughout England, Scotland, Ireland, Wales, and even unto America. Wherever he preached he struck the human conscience. He loved the souls of men and became one of the world's greatest winners. He conserved the results of his work through one of the greatest organizations in history—the Methodist Church. He spent much time in writing, and some 300 volumes are attributed to his pen. He lived a clean, simple life in the conscious presence of God. God was with him and his mighty power rested graciously upon him. The Methodist Church is his abiding monument.

GEORGE WHITEFIELD.

He was born in 1714 and died 1770. He was educated at Oxford, and was a contemporary and companion of John Wesley. He lived a busy, event-

ful, and crowded life. He was a great, heart reaching, traveling evangelist. "His preaching, for earnestness, eloquence, and immediate effect, was the admiration of his age." He got immediate results, and thousands were turned to Christ through his irresistible logic and heart stirring appeals. The *power* of his *eloquence* has never been surpassed. He preached mostly in the open, as there were no buildings large enough to accomodate the throngs that came to hear him. He was great as a winner and popular preacher, but lacked the organizing ability of Wesley. His ministry was spent in England, Scotland, and America.

CHARLES G. FINNEY.

The great Finney was born in Warren, Conn., 1792, and died 1875. He became a Christian at the age of 29. He started life as a lawyer, but soon turned preacher in answer to the call of God. His ministry began in the Presbyterian Church, but God had in store for him a greater and larger work. He was to be the servant of All. This many sided man was a lawyer, scholar, college president, and evangelist. His greatest work was in the field of evangelism. Here he found himself. Soon he was called to hold revivals in the great centers of population. He conducted great sweeping, community-moving, city-stirring, revivals in most of the great cities of America and England. In these campaigns, literally thousands were brought to the feet of Jesus Christ. His sermons were clear, logical, and convincing. He

addressed himself to the human conscience, rather than to the emotions. He was mighty in prayer and full of the spirit. Students, scholars, plain people—all classes were attracted and moved by his preaching. His methods were modern, simple, and direct. He depended much on the Holy Spirit. His successful ministry is a conclusive proof, that real scholarship, and true evangelism, can be happily combined. Charles G. Finney will ever stand in the front rank of the world's greatest evangelists.

DWIGHT L. MOODY.

He was born at Northfield, Mass, in 1837 and died in the year 1899. He went away to Boston when he was seventeen years of age and began work as a shoe clerk in his uncle's store. He was given the place on condition that he would go regularly to church and Sunday-school. This was not hard for him to do as it was in line with his habits. He did not become a Christian, however, until after a visit to the shoe store by his Sunday-school teacher. It was the immediate influence of Mr. Edward Kimble, his faithful Sunday-school teacher, that led him to a definite decision for Christ. He then gave up what promised to be a successful business career to devote his life to evangelistic work. It is interesting to let Mr. Moody himself speak concerning those early days. He says, "I had never lost sight of Jesus Christ since the first night I met him in the store at Boston. When I went to Chicago, I hired five pews in a church, and used to

go out on the street and pick up young men and fill up those pews. I never spoke to those young men about their souls; that was the work of the elders, I thought. After working for some time like that, I started a mission Sabbath school. I thought numbers were everything, and so I worked for numbers. When the attendance ran below one thousand it troubled me; and when it ran to twelve or fifteen hundred I was elated. Still none was converted; there was no harvest. Then God opened my eyes—and kindled a fire in my soul that has never gone out. I was disqualified for business; it had become distasteful to me. I had gotten a taste of another world, and cared no more for making money. For some days after, the greatest struggle of my life took place. Should I give up business and give myself to Christian work or should I not? I have never regretted my choice. Oh, the luxury of leading someone out of the darkness of this world into the glorious light and liberty of the gospel.”

It would be interesting to follow the inspiring story of Dwight L. Moody in minutest detail, but we must content ourselves here with the great points of his wonderful career. They are as follows:

1. He was converted in 1854, and joined the Congregational Church.
2. Went to Chicago in 1856. Organized a Sunday School Class of his own in Plymouth Congregational Church, but later rented a saloon and moved his headquarters to North Side.

3. Founded the North Market Mission.
4. Founded the "Moody Church" in 1863.
5. Met Ira D. Sankey in 1872, and made him his life long evangelistic partner.
6. Went to Great Britian in 1873 and amazed that country with his evangelistic efforts.
7. Founded the Northfield Seminary for girls in 1875.
8. Founded the Mount Vernon School for Boys in 1861.
9. Established the Moody Bible Institute of Chicago in 1889.
10. Founded the Northfield Training School for women in 1890.
11. Became the world's greatest evangelist, with the possible exception of Billy Sunday.

WINNING CHARACTERISTICS OF DWIGHT L. MOODY.

1. He knew his Lord. His conversion was the one great reality of his life.
2. He knew the English Bible, and quoted it freely.
3. He was an interesting speaker. He was a good story teller, and never lacked for a story or anecdote to illustrate the point he was trying to make. His sermons were in reality, a series of anecdotes, mixed with scriptural quotations, and stirring appeals.
4. He was apt in the use of striking illustrations. He could preach for weeks without repeating a story or using an illustration the second time.

5. He was a great organizer. It was through organization that he conserved the results of his great life's work.

6. He loved men, and "love never faileth." He was the evangel of love. He broke men's hearts. His great heart power has never been equalled by any modern evangelist.

7. He was mighty in prayer, sane in method, and was led by the Holy Spirit.

Ira D. Sankey, the famous associate of Mr. Moody in evangelistic work, said in an article published in *Success*: "I consider Dwight L. Moody the most remarkable man of his century, distinguished especially for his devotion to the cause of Jesus Christ and the betterment of the world. His character is marked by great common sense and by the utmost sincerity; his heart by singleness of philanthropic purpose, and his life by tremendous power of achievement. His work has resulted in the conversion of hundreds of thousands of men and women."

The evangelistic career of D. L. Moody startled, and moved, both England and America. He is dead and gone to his reward, but his work lives on. "He being dead, yet speaketh."

CHARLES HADDON SPURGEON.

He was born in Kelveton, England in 1834 and died at Mentone, France in 1892. He was the greatest Baptist preacher of his time and the greatest *pastor-evangelist* of all time. He shines not as a traveling evangelist, but as a *pastor*. He

began his ministerial career very young and at the early age of twenty became pastor of New Park Street Baptist Chapel in London. Under his wise and powerful leadership this church grew into the great "Metropolitan Tabernacle." He gave his life to this church and was pastor for thirty-eight years. In many respects it stands out as the world's greatest church. People from all parts of the world went to hear Spurgeon. His great sermons were charged with the spirit of evangelism, and they still live. They have been published, read and re-read around the world. He put Christ in all of his sermons, and rarely closed without making a direct appeal to the lost. This explains why it was that people were saved in practically every service. He was a great, convincing, and constructive soul-winner. He not only won souls himself, but he inspired and taught others. His "Pastoral College" is a monument to his memory. Thousands have gone out from this place to bless the world. He also founded an orphanage, and edited a journal. He was God's busy man.

SAM JONES.

Sam Jones has been aptly called, "The greatest celebrity of his day." He was indeed a strange and unique character, but he was also one of the most outstanding figures of his day. It was he who held millions spell-bound in the forensic arena during the days of such gladiators as Robert G. Ingersoll, Henry Ward Beecher, and T. DeWitt Talmage. Great audiences roared with laughter at his daring wit; wept because of his power over their emotions;

and started life anew under the spell of the mighty gospel that he preached.

He was born in Chambers County, Alabama, October 16, 1847, and died near Memphis, Tenn., October 15, 1900. He was brought up for the most part at Cartersville, Ga. He was educated for the bar, and was admitted to the Georgia bar in 1860. But strong drink almost wrecked his career as a lawyer. He was converted in 1872 and admitted to the ministry of the Methodist Episcopal Church, South, in the same year. After serving as pastor for a number of years he became a *traveling preacher* for the Methodist Church. The success of this work led him into the field of a *general traveling evangelist*.

He met with extraordinary success from the first, but his efforts were confined mainly to the Southern states. At last, he attracted the attention of Dr. T. DeWitt Talmage, who employed him in a great revival at the Brooklyn Tabernacle. From this time on, Sam Jones became a national figure and attracted nation-wide attention. His evangelistic efforts prospered with increasing success, until he became one of the best known evangelists of his time. He was a strong advocate of total abstinence, clean living, and aggressive Christianity. His sermons were simple and unconventional, but abounded in wit and slang. He was the most sensational preacher of his time, yet, his meetings drew great crowds and resulted in immense harvests of converts. Wherever he went he was endorsed by

most of the leading orthodox ministers of his day, in spite of his eccentricities. He was in great demand as a Chautauqua lecturer, and was a vigorous champion in the cause of prohibition. His life and work have had a lasting and telling effect on the cause of evangelism. Some of his methods and sayings are still used. He was in a class all his own. There has been but one Sam Jones, and will possibly never be another. He was God's man doing God's work in his own inimitable way. Mr. Roosevelt, on one occasion, in the presence of a great audience of thousands of people, said to Mr. Jones, "You have done as a private citizen what I have tried to do as a public servant."

REUBEN ARCHER TORREY.

Reuben Archer Torrey was born in Hoboken, New Jersey, January 28, 1856. He graduated at Yale University in 1875, and at the Yale Divinity School in 1878. He became a Congregational minister in 1878, studied theology at Leipzig and Erlanger in 1882 and 1883. In 1889 he joined D. L. Moody in his evangelistic work in Chicago, and in 1894 became pastor of the Chicago Avenue Church, and a little later superintendent of the Moody Bible Institute. From 1902 to 1907 Mr. Torrey, in company with Charles M. Alexander, the great singing evangelist, conducted evangelistic campaigns in various parts of the world. These campaigns took him through the United States, Canada, Japan, Australia, Tasmania, New Zealand, India, England, and Scotland.

Dr. Torrey is now pastor of "The Church of the Open Door," and president of "The Bible Institute," Los Angeles, California, where he is winning, training, and sending out pastors, evangelists, and missionaries to the ends of the earth. He is a great soul winner, and has a consuming passion for lost souls, and will go down in history as one of the world's leading evangelists. Long may he live to serve his generation.

J. WILBER CHAPMAN.

J. Wilbur Chapman was born at Richmond, Indiana, June 17, 1859, and died December 25, 1918. He was born into a home of fortune and sunshine, but financial reverses coupled with the untimely death of his mother caused the shadows to lengthen and the clouds to hang low over the Chapman home. But this reverse of fortune did not daunt the conquering spirit of young Wilbur. His eyes were set on the future and he was determined to do and be something in life. He sold newspapers before and after school hours, in order to assist in the upkeep of the home. He finally worked his way to Lake Forest University, from which he graduated in 1879, and then entered Lane Theological Seminary, Cincinnati, Ohio, where he graduated in 1882.

While a student at Lake Forest University, which was in easy reach of Chicago, he came under the influence of that prince of evangelists, Dwight L. Moody. Mr. Moody made a lasting impression on young Chapman, and was largely instrumental in shaping his career as an evangelist. Dwight L.

Moody left behind him two faithful disciples, who have most worthily maintained his traditions and perpetuated his ideals, namely, J. Wilber Chapman and R. A. Torrey. It was Mr. Moody who advised Mr. Chapman to give his whole time to evangelistic work. It was a Northfield Conference, where Mr. Moody said, on one occasion to a great Scottish divine, "I am anxious for you to meet Dr. Chapman tomorrow, for in this young man is wrapped up the hope of American evangelism."

Dr. Chapman's long experience in the pastorate was an excellent preparation for his work as a world-wide evangelist. He served as pastor at Liberty, Indiana; Schuylerville, and Albany, New York; the Fourth Ave., Presbyterian church, New York City, and he was twice pastor of Bethany Presbyterian Church of Philadelphia—the largest Presbyterian church in the world at that time.

In the field of evangelism, as secretary of evangelism for the Presbyterian church, he evolved the "*Simultaneous Campaign*" idea, and applied it to some sixty of the largest cities of America. The first of these campaigns was put on at Pittsburgh and the last one at Boston. The movement, from the first, overflowed denominational bounds, and became a blessing to all denominations. Thousands, in every city, were brought into the Kingdom of God as a result of this movement.

In 1908, Dr. Chapman formed a partnership with Charles M. Alexander, the world's greatest leader of gospel music, and for ten years their lives

were linked together in the great work of evangelism. They conducted their first campaign in Philadelphia, and from Philadelphia they went to the ends of the earth. These two men of God held great, sweeping evangelistic meetings in nearly all of the great cities of the United States, Canada, Great Britain, Australia, New Zealand, China, Japan and Korea. They have both gone to their reward, but the world is richer, sweeter, and better because they lived.

SOME WINNING TRAITS OF DR. CHAPMAN.

1. He was always the *same*, both in and out of the pulpit. Wherever you saw him he was the same kind, considerate, friendly, and loving Wilbur Chapman.

2. He was a man of charming *courtesy* and beautiful Christian *dignity*.

3. He was a *polished Christian gentleman*.

4. He was a *lover* of his brethren.

5. Dr. Chapman was a true *friend* and *helper* of preachers. He has been aptly called "the preacher's friend." He knew their problems, joys and sorrows, and sought to enter into their lives. He was never known to say an unkind word about a brother minister, either in public or in private.

6. As a speaker, he was always interesting and inspiring—a finished orator. He made each person in the audience feel that he was talking to him. There was a sweet, *wooing note* in his voice that thrilled the hearts and dimmed the eyes of his hearers.

7. His English was terse, and his sentences were short, swift, and heart-piercing.

8. He was apt in the use of vivid and gripping illustrations. He always used illustrations that illustrated.

9. He *knew* and *loved* his Bible. It was to him the very word of God. He believed it, taught it, and preached it with marvelous effect.

10. He had a *deep concern*, and a *consuming passion* for a lost world.

11. He was *endued* with the *power* of the Holy Spirit. He had power both with God and men.

12. And last, but not least, he was a man of *prayer*, and *rare consecration*.

Wilbur Chapman was a man of many gifts, and, be it said to his credit, he used them *all* for the glory of God. His consuming passion for the lost and his deep desire to be the "servant of all" caused him, no doubt, to burn out his great and useful life prematurely. He has been taken from us, but his work still abides. "He that doeth the will of God abideth forever."

CHARLES M. ALEXANDER.

The "apostle of sunshine and song," as Charles McCallon Alexander has been aptly called, was born at Meadow, Tennessee, October 24, 1867, and died at "*Tennessee*" his home Birmingham, England, October 10, 1920.

He was born into a home of religion, music, and song. His father, John D. Alexander, was a natural musician, and was elder and song leader in the lit-

tle Presbyterian church near the Alexander home. His mother, Martha McCallon Alexander, was not only a woman of deep piety, but had a sweet musical voice. Young Charles Alexander, therefore, inherited his musical talent from both sides of the house. His father was his first music teacher, and taught him early to lead the Sunday School song service at the little church nearby. Charles finished his musical education at Maryville University and Moody Bible Institute. Mr. Moody and Mr. Sankey both had a great and lasting influence upon his life. He began his public career, as a gospel singer, by conducting the music for the Moody Institute tent meetings held in the slums of Chicago, and by leading the singing in the great Sunday School of the Moody church. During the World's Fair in Chicago, Mr. Alexander was made director of the music, in the Gospel Campaign conducted by Mr. Moody throughout the city. This was a great training and a wonderful experience for the young singing evangelist.

In the field of general evangelism Charles M. Alexander was associated with three outstanding evangelists during his busy and eventful life. He was associated with Evangelist M. B. Williams for eight years; with Dr. R. A. Torrey in his evangelistic tours around the world, and with J. Wilbur Chapman for ten years. His evangelistic career took him four times around the world. His travels took him through the Antipodes, New Zealand, Australia, India, Ceylon, the British Isles, the United States, Canada, China, Korea, Japan, and the Islands

of the sea. Wherever he went he took his Master's message in song. His shining face has been taken from us but his work will shine on forever. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." (Dan. 12:3).

WINNING TRAITS OF CHARLES M. ALEXANDER.

1. Charles M. Alexander *knew his art*—he *knew music*. He was a diligent student of others, and was always looking for some better way to improve his art.

2. He *knew his Lord*. It was as natural for him to talk to his Lord as it was to talk to some intimate friend. This explains his *power* in prayer.

3. He *knew folks*—simple human beings. And he was a keen student of crowd psychology.

4. He was the greatest *director* of song that the world has ever seen. He knew how to get the most out of an audience or a chorus.

5. He put his *whole soul* into his singing. He sang from his heart, and spared not himself.

6. He was never discouraged, but always *happy* and *optimistic*. His *smile* was a message of cheer and hope.

7. He was a great *personal worker*. He loved lost men and was willing to spend and be spent for their souls. His earnest zeal in soul-winning was only equaled by the tact and courtesy with which he went about it. His resourcefulness was extraordinary, and he had no set rules of approach beyond

those which governed his behavior as a Christian and a gentleman.

8. He loved his *Bible* and made it his daily companion. He not only loved the Bible himself, he wanted others to love it and know it, so he gave to the world the "*Pocket Testament League*."

Charles M. Alexander is an *ideal model* for the singing evangelists of all time. Give us more like him.

WILLIAM A. SUNDAY.

Billy Sunday is God's twentieth century *miracle*, and the greatest living evangelist. Some consider him the greatest evangelist since the Apostle Paul. He was born at Ames, Iowa, in 1862. First, he became famous as a baseball player, and had an international reputation as such. But God had another plan for his life, and halted his course through street preaching in the city of Chicago. Like Saul of Tarsus, young Sunday turned all his baseball energy into the channel of soul-winning. Soon he climbed to the place of foremost evangelist of the world. He helped drive out the saloon, and he is still on the Devil's trail. He has preached in all the great cities of this country, and his far-reaching, city-wide campaigns have been the marvel of our time.

His work is so organized that no clan or class can escape the influence of his campaign. He touches every phase of city life. The world has never seen anything like it. No building will hold his crowds, and great tabernacles are constructed to hold the vast throngs who come to hear his mes-

sages. He never trims his sails, but preaches straight from the shoulder. No man ever hit sin harder. He preaches the gospel in simplicity and power, and hundreds of thousands have been won to Christ through his great ministry. He believes, proclaims, and defends the Bible from cover to cover. He preaches Christ and Him crucified, and holds Him up as the only hope for a lost and dying world. He believes mightily in prayer, and in the work and leading of the Holy Spirit. He is the greatest soul-winner of the Christian centuries.

(His methods and work are discussed further in the chapter on "Co-operative Evangelism").

CHAPTER V.

THE DOCTRINES OF EVANGELISM.

"But speak thou the things which become *sound doctrine*," (Titus 2:1).

"Till I come, give attendance to reading, to exhortation, to *doctrine*," (1 Tim. 4:13).

"Take heed unto thyself, and unto the *doctrine*," (1 Tim. 4:16).

It is not the writer's purpose in this chapter, to deal with all of the great doctrines of Christianity, but only those doctrines directly related to evangelism. There are certain fundamental doctrines necessary to any true and lasting evangelism. The truth is, evangelism should not be called evangelism, unless, it is grounded in the doctrines of the New Testament. It is impossible to "do the work of an evangelist" as it should be done without clear and definite views about *God, Sin, Atonement, Salvation, and Immortality*. God's evangel must speak with a note of certainty. It takes positive preaching to move a sin-cursed world toward God. The man who doesn't know, and believe, the great doctrines of the Bible, has no message for hungry, perishing, human souls. We should not be afraid of the word *doctrine*, because it has been misused and abused. It is a good word, and more, it is a New Testament word. No one can preach the Gospel of Jesus Christ without preaching doctrine. The sum total of New Tes-

tament teaching constitutes the doctrines of Christianity. These, we are commanded to *teach*, and *preach*, to "every creature" of the earth. We are to "speak the things which become *sound doctrine*." Now, if evangelism is to be *sound*, and *lasting*, it must be based upon the New Testament.

Let us then see what the New Testament teaches on the doctrines which are so vital to evangelism.

THE FATHERHOOD OF GOD.

"For one is your Father who is in heaven," (Matt. 23:9).

In the Old Testament God is thought of as the King, and Father, of the Jewish people. Fatherhood in the Old Testament is *legal* and *special*, rather than universal. God is thought of as Father of the *Nation*, rather than the individual. Thus, the deliverance of the nation from Egypt was the favor of a Father to His child: "When Israel was a child, then I loved him, and called my son out of Egypt." (Hos. 11:1). The sin of the people is pictured as the disobedience of children towards their Father: "I have nourished and brought up children and they have rebelled against me," (Isa. 1:2). God's attitude toward Israel was fatherly, but the people, as yet, did not understand that God in His very essence is, *fatherly love*, and that all men are the objects of His loving care and compassion. It was left for Jesus Christ the Son to reveal God as a loving Father.

Is God, therefore, the Father of *all men*? This is the question that concerns evangelism. If God is

the universal Father of all men, then all men are in the divine family, and therefore saved. There will be no need of preaching repentance and faith, if God is the Father of all men. Jesus speaks of God as His Father, and as the Father of His disciples, but nowhere does He speak of God as the Father of all men. The New Testament teaches that God loves all men, exercises a fatherly care over all men, both *just* and *unjust*, and desires to be Father of all men, but is actually Father of *those who believe*. All men are not, therefore, sons of God, but all men have a *capacity* for son-ship, and can *become* sons of God through faith in Jesus Christ: "As many as *received* Him, to them gave He the right to *become* sons of God, even to them that *believe* on His name," (Jno. 1:12); "Ye are all the children of God by *faith* in Christ Jesus," (Gal. 3:26). Those who are not believers have the Devil as their Father; "Ye are of your Father the devil," (John 8:44). The one, and only way, to divine son-ship, is through *repentance* and *faith*. The true evangel will not hesitate to deliver this message to the world.

THE DOCTRINE OF SIN.

"The soul that sinneth, it shall die," (Ezk. 18:4).

"The wages of sin is death," (Rom. 6:23).

The fact of sin faces us on every hand. Sin is everywhere and it is the saddest fact of human experience. "O wretched man that I am!" is the cry of the sinful human heart. Sin is back of all the misery, suffering, and sorrow of the race. Sin is the

cause of all the ills that afflict our world today. This world would be heaven were it not for *sin*. Surely no one who thinks, sees, and hears, can deny the fact of *sin*.

What then is *sin*? It is hard to define. Many definitions have been given but not a single one of them is entirely satisfactory. Sin has been defined, as "selfishness," as "rebellion against God," as "a breach of our personal relations with God," as "lack of conformity to God's moral law," etc. These definitions are all true, as far as they go, but they are incomplete and need rounding out. If we are to understand the many phases and aspects of *sin*, we must go back to the Bible itself. What does the Bible teach about *sin*?

First let us consider the Old Testament conception of *sin*. Here we find the thoughts about *sin* running along *two lines*.

1. There is the idea of *sin* as "failure to hit the mark," or "to conform to an objective standard," as expressed in the word *hata*. The word *hata*, like the corresponding Greek word *hamartano*, means to miss the mark, as a slinger, the way, as a traveler, and to find *wanting* in enumerating. There is the idea of a mark not struck and a goal not reached. We see *sin* named for the first time in Genesis 4:7, and a form of *hata* is used. There are many words used in the ethical vocabulary of the Old Testament to describe *sin* or *evil*. We have such terms as crookedness, perverseness, apostasy, rebellion, unclean, unrighteous, ungodly, scorner, liar, fool, etc.

2. The other line along which thoughts of sin ran, was the idea that sin is "*against the person of God.*" This is, of course, a later development, but we see it expressed very clearly in the time of David, who cried in anguish of soul, "Against thee, and thee only, have I sinned, and done that which is evil in thy sight," (Psa. 51:4).

The *original sin* of the race is spoken of, in the story of the fall, as *disobedience to God*. Sin is pictured to Cain, as a *wild beast* lying at his door, ready to spring upon him at the first opportunity. Sin is always ready to seize and prey upon its victims when they least suspect it.

It is interesting to note that the nation became a *unit* at the Exodus, and from that time on to the exile, sin was conceived of as not enjoying religious fellowship with Him. Now, the sin of the individual reflected always on the nation. When the individual sinned, the nation sinned. There were two kinds of sins committed by those in covenant relation. They were sins of *ignorance* or *inadvertency*, and *high-handed* sins, such as idolatry, and homage to another deity. The priest could make atonement for those sins committed within the covenant, but sins committed with a *high hand*, threw the sinner out of covenant relations, and back on the righteousness of God. God alone, could atone for sins committed with a high hand.

The individual consciousness arose as the nation declined, and sin came to be more and more *individ-*

ual. The prophets developed the individual conception of sin as time went on.

SIN IN THE PROPHETS.

Amos thinks of God as a supreme, righteous ruler, and sin according to this prophet is *unrighteousness* and *injustice*. Hosea conceives of God as a God of unchanging love, and sin, in his writings, is *alienation of the heart* from God. Isaiah speaks of God as sovereign Lord, the Holy One of Israel, and sin, to him, is *pride of heart* and *insensibility* to the majesty of Jehovah. Sin is an inward state of the heart. Jeremiah teaches that sin is an individual matter, and that each individual will be held responsible for his own sins, (Jer. 31:30). Ezekiel explodes the old national or family idea of sin, and makes it clear that each individual is accountable to God for his own sin. The father's righteousness will not save the son, and the father's iniquity will not condemn the son, (Ezek. 14:18). But, "The soul that sinneth, it shall die," (Ezek. 18:4). Sin in the prophets is *individual*, and *against the person of God*, and repentance alone, brings forgiveness. Sin in the 51st Psalm is polluting, hereditary, universal, and against the person of God. This, in brief, sums up the Old Testament view of sin.

SIN IN THE NEW TESTAMENT.

1. Sin in the teaching of Jesus. Jesus teaches some important things about sin, though He gives us no formal definition, but deals rather with its manifestations.

(1) Sin is a *fact*. He recognizes sin as a fact, and begins His ministry by telling men to turn from it. "Repent ye," is His message to a lost and sinful generation.

(2) Sin is *universal*. All men are sinful, but not equally so. Jesus could see good impulses and tendencies in all men. All men, in sin, are lost, but not hopeless. The worst sinner has worth to God, and the soul is of priceless value.

(3) Sin has its *seat* in the *heart*. It operates on the inside and not on the outside of man. The things that defile the man are the things that come out, (Matt. 15:19).

(4) Sin is subject to *development*. It is possible to go so far as to commit the unpardonable sin, the sin against the Holy Ghost, (Mark 3:28, 29; Matt. 12:31, 32).

(5) Man's only hope of deliverance from sin is through *repentance* and *faith*.

2. Sin in John's Gospel.

(1) Here sin is an "*enslaving power*," (8:34).

(2) A perverting principle, (8:21).

(3) Is rooted in sinful habits, (8:34).

(4) Sin is a voluntary act, caused by him who commits it.

(5) It is universal. The whole world is alienated from God, and in bondage to Satan, (12:31, 46).

(6) Sin is summed up as unbelief. Unbelief is the tap-root sin (Jno. 16:9). The only hope for an unbelieving world is—faith in Jesus Christ.

3. Paul's view of Sin.

(2) All sinned in Adam. "In Adam all die," (1 Cor. 15:23).

(2) Sin is *universal*. "All have sinned, and come short of the glory of God," (Rom. 3:23). Paul does not teach total depravity in the sense that all men are as bad as they can be. He could see some good even in heathens, (Rom. 2:14, 15). But he does teach that all men in their faculties and power, *are affected by sin*.

(3) Sin is *hereditary*. That is, all inherit a "*sinful bias*," which is propagated through heredity. Men belong to a sinful race, and begin life with a predisposition to evil.

(4) The origin and ground of sin, in Paul's teaching, is the *Will*, not the flesh or sensuous nature. The flesh is the *seat* of passions and impulses which give occasion to sinful choices and actions, but the flesh is never identified with *sin*, nor described as inherently evil. Sin dwells in the flesh but is distinct from the flesh. The flesh is not the *source* of sin. Sin is due to a voluntary *act of transgression* (Rom. 5:12), and has its source in the *will*. The body therefore is not essentially sinful. Christ's body was not sinful, and yet, it was flesh. Our bodies are made to be temples of the Holy Spirit, and Paul warns us not to let sin reign in our bodies: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," (Rom. 6:12).

This, in brief, is the *Biblical picture and description* of that awful and race-destroying something

called *sin*. Who can read the Biblical description, and live in this troubled world, and then, deny the fact of sin? The true evangelist is compelled to believe that sin is "*exceedingly sinful*."

THE SAVIORHOOD OF CHRIST.

"For the Son of Man came to seek and to save that which was lost," (Luke 19:10).

"For God so loved the world, that he gave his only begotten *Son*, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his *Son* into the world to condemn the world; but that the world through him might be *saved*." (Jno. 3:16, 17).

"Neither is there *salvation* in any other; for there is *none other name* under heaven given among men, whereby we must be *saved*," (Acts 4:12).

"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to *save sinners*; of whom I am chief," (1 Tim. 1:15).

The *fact* of *sin*, or the entrance of sin into the world, necessitated both the *sending*, and *coming*, of a Savior. Jesus Christ, God's Son, came not simply as a savior, but as a *divine Savior*. He could not be *Savior* without being *God*. Neither could He be *Savior* without being *man*. So He came as both *God* and *man*—as the *God-man*.

The world, from the first, accepted Him as man, but not as God. The controversy of the Christian centuries has been waged around His divinity. His *divinity* is the storm center at this very hour. A

skeptical world admits that he was a *good man*—the *ideal man*, but not God. The truth is, He was *God*, or *nothing*. How could He be a good man—the ideal man, and *lie*? He said, that He was *God*, that He was *one* with the Father, *equal* with the Father, came out from the Father, and was *with* the Father before the *world was*. He was God, or the greatest deceiver and contradiction of history.

HOW DO WE KNOW HE WAS GOD?

1. He said He was. The high priest asked Him a *direct question*, “Art thou the Christ, the Son of the Blessed? And Jesus said, *I am*,” (Mark 14:62). This is about as plain as language can make it.

2. God the Father said He was. At His baptism, and on the Mount of Transfiguration, God the Father broke the silence of heaven and said, “This is my beloved Son in whom I am well pleased.” This should be sufficient, but additional testimony may be added.

3. Simon Peter believed that Jesus Christ was the Son of God. He said, “Thou art the Christ, the *Son of the living God*,” (Matt. 16:16).

4. Thomas the doubter came to believe it. His testimony is, “My Lord and my God,” (Jno. 20:28).

5. The *centurion* who had charge of His execution believed it. Listen to his testimony, “Truly this was the Son of God,” (Matt. 27:54).

6. Even the devils add their testimony. “Thou *Son of the most high God*, hast thou come here to torment us before our time?” (Matt. 8:29).

7. John the apostle who was so close to the heart of Jesus, speaks in a most significant manner of the *divinity* of Jesus. He says, "In the beginning was the *Word*, and the *Word* was with God, and the *Word* (logos) was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made," (John 1:1-3).

In the fourteenth verse of this chapter he speaks of the incarnation of the Son of God. "And the Word was made flesh, and dwelt among us."

8. Paul's testimony. "The life which I now live in the flesh, I live by the faith of the *Son of God*, who loved me and gave himself for me," (Gal. 2:20). There was not a shadow of a doubt in Paul's mind about the *divinity* of his Savior.

We could add to the above testimony the testimony of His *works*, His *life*, His *influence*, plus that of millions of Christians, living and dead, whose lives have been *changed* by an *experimental contact* with the *divine* Son of God.

The man who doesn't believe in the divinity of Christ has no saving message for the world. He has no savior to preach who can lift man above himself. The world cannot be saved by culture, morality, good works, ordinances, nor by man, nor man-made schemes. Only *through Christ*. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," (Acts 4:12).

THE ATONEMENT.

"But we also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*," (Rom. 5:11).

A man's view of the atonement is always conditioned by his view of sin. In reality, his view of the atonement is commensurate with his view of sin. If a man has a light, shallow view of sin, he is certain to have a superficial view of the atonement. Therefore, it is highly important that the soul-winner have correct views of both. It is not the writer's purpose, however, to enter into a full discussion of the atonement here, as it would take a book to do that, but he does want to give a brief outline of the Scriptural teaching on the subject. What does the Bible really teach about the atonement? This is our question.

The Scriptural doctrine of the atonement is wrapped up in *four* important words—*substitution*, *redemption*, *propitiation*, and *reconciliation*. All of the Scripture passages touching the atonement may be grouped around these four words. The word *substitution* furnishes a good starting point.

1. Substitution. It is impossible to understand the New Testament idea of substitution apart from the Old Testament sacrificial system. The Old Testament *sacrifices*, rightly offered and understood, involved the following elements: a *consciousness* of *sin* on the part of the worshipper, the bringing of a *victim* to *atone* for the sin, the laying of the *hand* of the offerer upon the victim's head, the *confession* of

sin by the offerer of the sacrifice, the *slaying* of the beast, the *forgiveness* of sin, and the *acceptance* of the worshipper. The *sin-offering* and the *scape-goat* of the great day of atonement symbolized yet more distinctly the two elementary ideas of sacrifice, namely, *sanctification* and *substitution*—plus the consequent removal of guilt from the sinner. The New Testament assumes and presupposes the Old Testament doctrine of sacrifice. The following passages will verify the above statement, and give us the New Testament idea of *substitution*: “Even as Christ loved you, and gave himself up *for us*, an offering and a *sacrifice* to God for an order of a sweet smell,” (Eph. 5:2); “Christ died for our sins according to the Scriptures,” (1 Cor. 15:3); “Him who knew no sin God made to be sin on *our behalf*, that we might become the righteousness of God in Him,” (2 Cor. 5:21); “Who died *for us*, that whether we wake or sleep, we would live together with Him,” (1 Thess. 5:10); “Who gave himself *for our sins*, that He might deliver us out of this present evil world,” (Gal. 1:4); “Who was delivered up on *account of our trespasses*,” (Rom. 4:25); “He that spared not his own Son, but delivered Him up *for us all*, how shall he not also with Him freely give us all things,” (Rom. 8:32); “One died *for all*, therefore all died,” (2 Cor. 5:15); “For to this end Christ died, and lived again, that He might be Lord of both the dead and the living,” (Rom. 14:9).

Who can read these passages and deny the fact of substitution? It is clearly taught in the New Tes-

tament. It is repeatedly affirmed that Christ died *on our behalf* and for the *sake* of our *sins*. Such statements, coupled with many other passages, certainly do teach a real substitution of Christ's *sufferings* and *death*, in the place of the sinner's *punishment*. God adopted the method, not of substituting punishment for punishment, but of substituting suffering, on the part of Christ, for the *punishment*, we so justly deserved because of sin. Christ was not a sinner, but "*was made sin for us*," treated as a sinner. As sinners we were helpless, and in bondage, to the "*sin-death principle*" reigning in the human race. We were powerless to *break* the power of death and *annul* the law of sin and death. Christ, therefore, with all the power of the God-head at His command, came into the world, took our place, and "*did both* of these things for us." "He broke the power of death and annulled the law of sin and death. This is substitution."—Mullins. (In, *The Christian Religion In Its Doctrinal Expression*, page 325).

"Paul's idea certainly is that Christ was so far *substituted* for us that his sufferings and death accomplish in God's moral order the *end* which punishment would accomplish, namely, the expression of God's *holy displeasure against sin*," (Rom. 3:26). (Stevens' *Theology of The New Testament*, page 410).

This method of substituting Christ's suffering for our punishment is a more complete expression of God's entire nature than punishment would have

been. In the humiliation, suffering, and death of the Son of God, prompted by the infinite love of the Father—the total perfection of God is represented and satisfied. “For to this end Christ died and lived again,” (Rom. 13:9). Why then should we be ashamed of the cross? “Far be it from me to glory, save in the *cross* of our Lord Jesus Christ,” (Gal. 6:14).

2. *Redemption*. Another element in the atonement is *redemption*, and is expressed in apolutrosis and kindred terms. Here the figure of *purchase* is employed; “Christ redeemed us from the curse of the law,” (Gal. 3:13); “God sent forth his Son . . . that he might *redeem* those under the law,” (Gal. 4:4); “In whom we have our redemption, the forgiveness of our sins,” (Col. 1:13); “In whom we have our *redemption* through his *blood*, the forgiveness of our trespasses, according to the riches of his grace,” (Eph. 1:7).

We may add, to the above, those passages using the figure of ransom: “Ye were bought with a *price*,” (1 Cor. 6:20 and 7:23); “Who gave himself a *ransom* for all,” (1 Tim. 2:6); “Who gave himself for us, that he might redeem us from all iniquity,” (Titus 2:14).

In the above passages the death of Christ is represented as *demanded* by the *law* and *government* of God. How did Christ, therefore, redeem or deliver us from the demands of the law and *satisfy* the government of a holy and just God? He did it by conforming to the demands of the law at *every point*.

He conformed to the demands of the *moral law* by the perfect life that He lived. He kept the whole moral code to the letter. He met the demands of the *law of sin and death* by paying the *death penalty*. He was not sinful himself but "was *made sin* for us." He endured the wrath of God, which is, in its broadest expression, the *death-penalty for sin*. But wrath with God is not angry passion, but *reaction* against sin. Christ met the demands of the *filial law* by being a perfect Son. He was *obedient* even unto death. He met the demands of the law of love by becoming God's love gift to the world, (Jno. 3:16).

Thus, He satisfied the law of God and the government of God at every point.

3. The next element in the atonement is *Propitiation*, as expressed in hilasterion. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God set forth as a *propitiation*, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season, that he might himself be just, and the justifier of him that hath faith in Jesus," (Rom. 3:24-26). He is the propitiation for our sins, (1 John 2:2).

The term propitiation (hilasterion) means, etymologically, *rendering favorable*—a means of rendering favorable. Christ's death was a means of putting God in a more *favorable attitude* toward sin-

ful men, whereby; his love and mercy could fly out to them without violating either his *holiness*, or his *inherent antagonism* to sin. His death did not make God love us, as God loved us all the while, but it removed all the barriers that stood in the way of a free exercise of that love.

It may prove helpful in this connection to sum up, in a few brief points, what Christ's death really did to put God in a *more favorable position* toward a sinful race:

(1) It enabled God's grace to express itself manward, because Christ's death identified Him with sinful man, and made Him *one* with the race. This put God in a position where he could bless the race through Christ.

(2) His death and victorious resurrection put an end to the reign of death. He paid the death penalty for sin, and therefore, exhausted the judgment of God against sin.

(3) His death expressed God's *repudiation* and *condemnation* of sin. Thus, it removed the *wrath* of God from men who were hitherto, under the power of sin and death—the "sin-death principle."

(4) Christ's death satisfied the *judgment* and mercy of God, and revealed to a lost world both his *severity* and his *goodness*.

(5) And alas, His death broke the power of Satan and set his captives free—to accept God's plan of redemption.

4. *Reconciliation* is another important element in the atonement of Christ. It is expressed in katal-

lage, and its cognates. "For if while we were enemies, we were *reconciled* to God through the *death* of his Son, much more, being *reconciled*, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the *reconciliation*," (Rom. 5:10, 11); "But all things are of God, who *reconciled* us to himself through Christ, and gave unto us the ministry of *reconciliation*; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses and having committed unto the word of *reconciliation*. We are ambassadors therefore on behalf of Christ, as though God were intreating by us; we beseech you on behalf of Christ, be ye *reconciled* to God," (2 Cor. 5:18-20); "For it was the good pleasure of the Father that in him should all the fullness dwell, and through him to *reconcile* all things unto himself, being made peace through the *blood* of *his cross*; through him, I say, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind and in your evil works, yet now hath he *reconciled* in the body of his flesh through *death*, to present you holy and without blemish and unreprouable before him," (Col. 2:19-22).

The term reconciliation, as used here, has in it its usual sense of removing enmity and restoring of harmony and good will. The death of Christ wrought a change in the attitude of both *God* and *man*. It removed the wrath of God (his holy antag-

onism to sin), and satisfied the justice, holiness, and love of God. Thus it put God in an attitude toward sinful man, whereby, he could save men without doing violence to his *holy nature*. Man is now the object of his grace instead of his wrath. The atonement was, therefore, a divine necessity grounded in the very nature of God. God's *nature* demanded it, and God's *love* provided it.

How does the death of Christ change the *attitude* of man? It enables him to see the *real nature* and *effect* of sin on the one hand, and the love, goodness, and justice of God on the other. When men look to the cross and see the real nature of sin and what it cost God, in suffering, to provide a way of escape from the consequences—they are moved to *repent*. When a man sees what sin is, and what God is, in this new revelation of the cross of Christ—he is moved to *turn* from sin and lay hold upon God by a living *faith*. He understands then that, "Without *faith* it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him," (Heb. 11:6).

THE EXTENT OF THE ATONEMENT.

The atonement of Christ was for *all men*, but only those who *believe* receive the full benefit of it. Christ died for all, but saves "*whosoever will*," come to Him by *faith*, (1 John 2:2; Heb. 2:9; 1 Tim. 2:6); "For to this end we labor and strive, because we have our hope set on the living God, who is the Sa-

viour of all men, especially of them that *believe*," (1 Tim. 4:10); "For God so loved the world that he *gave* his only begotten Son, that whosoever *believeth* on him should not perish, but have eternal life," (John 3:16).

We hear much in our day against the idea of a "*blood atonement*," or as some modernists would say, a "*slaughter-house*" religion. Whether men like it or not it is the only way to get rid of *sin*, escape *Hell*, and win *Heaven*. "Without the shedding of blood there is no *remission*," (Heb. 9:22). The thing that some modern writers are ashamed of, and are repulsed at, Paul gloried in. "God forbid that I should *glory*, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," (Gal. 6:14). "The word of the cross" was the *substance* of his preaching, and "Jesus Christ and him crucified" was his one supreme object of knowledge and interest, (1 Cor. 1:18 and 2:2).

The true evangelist and effective soul-winner of every age *will*, and *must*, take the same position and deliver the same message to a lost and sinful world. "For the preaching of the *cross* is to them that perish foolishness; but unto us which are saved it is the *power* of God," (1 Cor. 1:18).

THE WORK OF THE HOLY SPIRIT IN EVANGELISM.

"And he, when he is come, will *convict* the world in respect of sin, and of righteousness, and of Judgment," (John 16:8).

The Holy Spirit is a *person*, not a thing. He is the third person of the God-head. He is *God*.. We are now living in the *dispensation* of the Holy Spirit. When Jesus Christ left the world He sent the Holy Spirit to take His place and continue His work, (John 16:7). The work of the Holy Spirit among men was *special* and *definite*, previous to Pentecost, but since Pentecost His work, with but few exceptions, has been, and is, constant, continuous, and abiding. What part does He play in the work of *evangelism*? This is our question here.

1. He *invites* or calls men to eternal life. "The Spirit and the Bride say come," (Rev. 22:7).

2. He *convicts* men of sin—especially the sin of *unbelief*, (Jno. 16:8, 9). He also shows them the difference between false and true righteousness, and convinces them of the justice of Christ's righteous judgment upon a sinful and unbelieving world.

3. He *regenerates* the sinful heart and makes us new *creatures* through the *new birth*, (Jno. 3:5).

4. He puts the divine *seal* on our salvation, (Eph. 4:30).

5. He gives us *assurance* that we are *saved* and are children of God, (Rom. 8:16).

6. He *draws us to the Father*, (Jno. 6:44).

7. He *sheds abroad* in our hearts the *love of God*, (Rom. 5:5).

8. He strengthens the "*inner man*," (Eph. 3:16).

9. He gives us *daily victories* over the *flesh* and the devil, (Rom. 8:13).

10. He is the *agent* of God in our *Justification*, (1 Cor. 6:11).

11. He is also God's agent in our *Sanctification*, (2 Thess. 2:13; 1 Peter 1:2).

12. He reveals Christ more perfectly to the soul-winner, (Jno. 16:14).

13. He *teaches* and *guides* Christ's followers into truth—especially the truth about Christ himself, (Jno. 14:26). The soul-winner must know the *truth* as it is in Christ Jesus.

14. He *comforts* and *consoles* the workers when they are sad and discouraged, (Jno. 14:16:18).

15. He helps the winner to *pray effectively*, (Rom. 8:26).

16. He *endues* with *power* for service, (Acts 1:8; Eph. 6:18; Matt. 28:18-26; Zech. 4:6; Luke 24:9).

We can readily see that evangelism would be impossible without the aid and co-operation of the Holy Spirit. He is *indispensable* both to the *sinner*, and the *winner*.

REPENTANCE.

"Except ye *repent* ye shall all likewise perish," (Luke 13:3).

"And the times of this ignorance God winked at; but now commandeth *all men* everywhere to *repent*," (Acts 17:30).

"For Godly sorrow worketh *repentance* to salvation," (2 Cor. 7:10).

The Scriptural teaching concerning *repentance*

is expressed in two Greek words found in the New Testament, namely, *metamelomai* and *metanoia*.

Metamelomai expresses the element of *feeling*, or the emotional element in repentance. It has in it the idea of *regret*, or sorrow for sin committed against goodness and justice. Sin thus viewed is hateful to God and hateful in itself, (Ps. 51:1, 2, 10, 14). This *regret*, however, is not always of a godly sort. There may be regret, remorse, and even despair, and yet no genuine repentance, (Matt. 57:3; Luke 18:23; 2 Cor. 7:9, 10).

Metanoia means fundamentally a change of mind, but in its practical application it involves a change of *will* also, (Mark 1:4, 14; Luke 13:3; Acts 2:38; Rom. 2:4).

Psychologically speaking there are three elements in repentance—the *intellectual* element, the *emotional* element, and the *volitional* element. In plain every day English this simply means that Scriptural repentance involves three things—a change of *mind*, a change of *feeling*, and a change of *purpose*.

The soul-winner should not only understand, but emphasize the gospel of repentance for without repentance there is no remission of sins. It is *repent*, or *perish*. All of the great soul-winners of history, who have moved this world for God, have emphasized in no uncertain tones the doctrine of repentance. The prophets preached *repentance*. John the Baptist preached *repentance*. Jesus and those whom He sent out preached *repentance*. Simon

Peter, the evangelist of Pentecost who won three thousand to Christ in one day, preached *repentance*. Paul made Mars Hill ring with his gospel of *repentance*. Wesley, Whitefield, Moody, Finney, Sam Jones, Torrey, Chapman, and Sunday, with mighty power and one accord, have told a lost world, "Except ye repent, ye shall all likewise perish." There can be no true and lasting evangelism apart from the repentance message.

FAITH

"By grace ye have been saved through *faith*; and that not of yourselves; it is the gift of God," (Eph. 2:8).

"Thy faith hath saved thee; go in peace," (Luke 7:50).

"For God so loved the world, that he gave his only begotten Son, that whosoever *believeth* on him should not perish, but have eternal life," (Jno. 3:16).

"To him bear all the prophets witness, that through his name every one that *believeth* on him shall receive remission of sins," (Acts 10:43).

"And Abraham believed God, and it was reckoned unto him for righteousness," (Rom. 4:3).

Faith has always been the *universal condition* of salvation. The people of olden times *looked forward by faith*, through sacrifices and offerings, to Christ, while we look *back* to the cross and *up* to the risen Christ, who is now at the right hand of God. The *plan* of salvation has always been *one*, and the *same*—by *faith*. All who have been saved have been saved by this one plan. "By grace ye have been

saved through *faith*; and that not of yourselves; it is the gift of God," (Eph. 2:8). It is grace on God's part and *faith* on man's part.

What then is *faith*? It is easy to understand but a bit hard to define. We can best understand faith by looking at its constituent elements.

1. There is first an *historical* or *intellectual* element. This element or degree of faith recognizes the truth of God's revelation, the justice of punishment for sin, the plan of salvation, and believes that Christ is the Son of God and the only one who can save from sin. Now, to believe in and understand all the historical facts, connected with God's plan of salvation is an element or degree of faith that is absolutely necessary but is not sufficient. To this extent and in this sense the "devil's believe and shudder," (James 2:19). To stop here is to be lost.

2. The next element is the *emotional* element. Here the sinner under conviction gives *assent* to the Gospel plan of salvation as adequate and necessary to satisfy the needs of the soul. This element is important and necessary but it doesn't go far enough. The stony ground hearers went this far and yet they were not saved, (Matt. 13:20, 21). They were simply transient or temporary believers. The faith that saves, abides, and hangs on to Christ and His word, (Jno. 8:30, 31). This brings us to the next and most important element of faith.

3. The *volitional element*. Here faith *knows*, *feels*, and *acts*. The will lays hold on Christ or exercises a personal trust in Christ as the only Saviour

from sin. This is *saving faith*. Saving faith then, is *personal trust in*, and *mystic union with* Christ. It comprehends and includes all the elements. This is the faith that *unites* us to God, through Christ, and manifests itself in *good works*. True faith is always a working faith. It is "faith working through love," (Gal. 5:6). Faith that doesn't work is an unreal or "*dead*" faith, (James 2:17). There is no conflict between Paul and James on the *faith* question when the two are rightly understood.

THE RELATION OF FAITH AND WORKS

The two go together. They are handmaids. However, it is important to remember that works have nothing to do with salvation. We are saved by *faith*, and *not of works*, (Eph. 2:8, 9). We are *rewarded* for our *works*, and not for our faith; "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man *according to his works*," (Matt. 17:27). "If any man's *work* abide which he hath built thereupon, he shall receive a *reward*. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire," (Cor. 3:14, 15). "And whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, (Matt. 10:42).

The above passages and many others that might be cited certainly do make it plain that we are saved by *faith*, and rewarded according to our *works*.

The soul-winner needs to get, and keep, this matter clear in mind. Confusion here is leading people to destruction every day.

THE RELATION OF FAITH AND REPENTANCE

There has been much confusion and foolish debating just here. Some have argued that repentance comes first, and others, just as sincere, have put faith first in Christian experience. The truth is they are *simultaneous* experiences. They occur at the same time and it is impossible to have one without the other. It is altogether improper to inject the time element between the two. In reality they are the negative and positive aspects of the same act or experience. There can be no saving faith without genuine repentance and there can be no genuine repentance without saving faith. When one is mentioned in the Scriptures the other is always *implied*. To be sure, there is a sort of *historical faith* that does come before repentance: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him," (Heb. 11:6). This is merely the first, or intellectual element in faith, as I have already shown in this discussion. The devils believe to this extent and even shudder, (James 2:19), but they are not saved. This element of faith is important and necessary, but it is not sufficient. It doesn't go far enough.

Many passages may be quoted that put *repentance first*: "Repent ye and believe the gospel," (Mark 1:15); "*Repentance* toward God, and *faith*

toward our Lord Jesus Christ," (Acts 21:21); "And ye, when ye saw it, did not even *repent* yourselves afterward, that ye might *believe* the Scriptures." *Repentance* is usually mentioned first. But this doesn't prove that repentance is separate and distinct from saving faith and that there is an interval of time between the two. The question of logical sequence is not the important thing. To get sinners to *repent* and *believe at once*, and at the *same time* was the thing urged and sought by Jesus and the inspired writers. The two, in their minds, were simultaneous aspects of the same great experience. So Jesus says "repent ye and *believe* the gospel," and do both *now*, (Mark 1:15).

There are many passages that emphasize *repentance*, and do not mention faith. But faith is always *implied*: (Matt. 3:2); (Mark 6:12); (Luke 13:3); (Acts 3:19); (Acts 17:30); (Acts 26:20); (2 Cor. 12:21); (Rev. 2:22); (Mark 2:17); (Rom. 2:4); (2 Peter 3:9).

There are also scores of passages that emphasize *faith*, and do not mention repentance. In all such cases, where the reference is to salvation, repentance is *implied* or *understood*: (Eph. 2:8); (Luke 7:50); (Jno. 3:16); (Acts 10:43); (Acts 17:4); (Mark 16:16); (Luke 8:12); (John 1:7); (John 3:8); (John 6:47); Acts 4:4); (Rom. 9:33); (1 Peter 2:6).

After a thorough consideration of all the facts we are forced to the conclusion that all true preaching of repentance is *implicitly* a preaching of *faith*,

(Matt. 3:1-12); (Acts 19:4), and that *repentance* toward God *involves faith* in Jesus Christ (Acts 20:21); (Luke 15:10, 24); (Gal. 3:7); (Luke 19:8, 9).

Wherever there is *saving faith* there is always *genuine repentance*, and wherever there is genuine repentance there is always *saving faith*. The two go together and cannot be divorced. Therefore, let us go as Jesus did, and tell a lost world to "*repent and believe the gospel.*"

REGENERATION

"Except a man be *born* of water and of the spirit, he cannot enter into the kingdom of God," (Jno.3:5).

Regeneration is an important doctrine and is taught and emphasized throughout the New Testament. The third chapter of John has been aptly called the "*classic passage*" on regeneration, but there are scores of others. The *words* which express the doctrine are as follows:

1. *Gennao*, and its kindred forms. *Gennao* means "*to beget*" and is found in the following passages, (John 1:13; 3:4, 5); (Cor. 4:15); (Philemon 1:10); (John 2:29; 3:9; 4:7; 5:1, 4, 18); (1 Peter 1:23); (Titus 3:4).

2. *Apeknesen* is another term used. It means to "*bring forth*" or "*bear young,*" (James 1:18).

3. *Ktisis* and *Ktizo* are also used in reference to the doctrine of regeneration, and mean fundamentally "*creation*" and "*create,*" (Gal. 6:15); (2 Cor. 5:17); (Eph. 2:10, 15; 4:24).

4. *Sunezoopoiesen* is another important word

in this connection, and means "*quickened*"—quickened together with Christ, (Col. 2:13); (Eph. 2:5).

Many other passages could be given that refer directly or indirectly to the doctrine of *regeneration* but the ones given will be sufficient for our purpose here.

REGENERATION DEFINED

Regeneration may be defined as an *act of God* whereby, through the *operation* of the *Holy Spirit* and the use of the *truth*, the moral disposition of the soul is changed and made holy, and in conformity to the image of Christ.

It is hard to frame a definition that would be entirely satisfactory at all points, but the above is an effort to cover the main points involved.

Regeneration, or what we call the new birth, is simply the divine side of that change wrought in the human heart or nature, which we call, from the human side, conversion. Regeneration is God turning the soul to himself, while conversion is the soul turning to God. Regeneration is God's side of the conversion process. It follows logically repentance and faith, but in reality it occurs simultaneously. The sinner doesn't have to worry about regeneration. God will take care of that. It is his business to *repent* and *believe*, and leave the work of regeneration in God's hands where it belongs.

Regeneration does not save, Christ does the saving, (Luke 19:10); (Acts 4:12); (1 Tim. 1:15). What does it do then? It changes the *nature* and the *will* and makes the saved soul *fit* and *willing* to

serve God. It gives man a pure heart, and a holy and obedient disposition.

"Ye must be born again," (Jno. 3:7).

JUSTIFICATION

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, (Rom. 5:1).

The above passage furnishes a good basis for the doctrine of *justification*, but many others may be given, (Rom. 5:16; 4:25; 5:18); (Acts 13:39); (1 Cor. 4:4; 6:11); (Gal. 2:16); (Titus 3:7).

The doctrine of *justification* is couched in *legal terms*. God is thought of as a judge on the bench, who acquits the believers from the penalty of the law and declares him righteous or in a state of acceptance with God, because of what Christ has done in His saving work.

To justify means to declare righteous, to acquit, to pronounce a sentence of acceptance. Righteousness in this connection means "a state of acceptance with God" on the basis of faith. Faith here means *personal trust* or repose of the soul in Christ as Saviour. It is that attitude on man's part that corresponds to love and grace on God's part. Jesus Christ of course is the special object of faith. To be justified by faith then, is to obtain God's gift of righteousness, and "to enter into a state of acceptance with God, through living union with Christ." This is what justification means to the individual.

Justification *defined* is, "A judicial act of God,

whereby He frees the sinner from condemnation and restores him to divine favor."

Justification has also been defined as, "A judicial act of God by which, on account of Christ, to whom the sinner is united by faith, he declares that sinner to be no longer exposed to the penalty of the law, but to be restored to his favor."

POINTS TO BEAR IN MIND

1. Justification is a judicial act of God. God is the author of justification. "It is God that justifieth," (Rom. 8:33).

2. It is composed of two elements—*forgiveness* and *restoration*. Sins are remitted and the sinner is restored to divine favor, (Rom. 5:1, 2).

3. Justification is on the basis of what Christ did for the sinner, (Rom. 3:23-26; 5:9); (Eph. 2:16). It is not based on anything man has done or can do.

4. Justification is made available to the sinner through faith. It is therefore, on the condition of faith, (Rom. 4:3, 5). "Being justified by *faith*, we have peace with God through our Lord Jesus Christ," (Rom. 5:1).

5. Justification takes place at the beginning of the Christian life, when the sinner exercises faith in Christ as Saviour, and is never repeated.

ADOPTION

Adoption is a legal term borrowed by Paul from Roman law. According to Roman law, a son could be adopted into a Roman family, and when thus

adopted, he had all the rights and privileges of a natural or true son. Paul borrows this idea to express a beautiful family relation in the Christian religion.

Adoption is simply God's way of receiving those, who believe in Jesus Christ, into his family. We are adopted into God's family *when* we believe, and *because* we believe, (Gal. 4:5, 6); (Rom. 8:15). Adoption gives us all of the privileges of the family of God and a share in the divine inheritance. We are therefore, heirs of God and joint-heirs with Christ," (Rom. 8:17).

SANCTIFICATION

"Sanctify them through thy truth: thy word is truth," (17:17).

"And the very God of peace *sanctify* you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," (1 Thess. 5:23).

"Being sanctified by the Holy Ghost," (15:16).

Sanctification properly, has no place in this discussion, as it is not directly related to evangelism. However, the writer has thought best to put it in here in view of the fact that there are so many unscriptural views concerning it. In this day of wild holy-rollerism and other isms which are teaching sinless perfection and absolute holiness, it is highly important that the Christian worker have sane views on the subject of sanctification.

What do the Scriptures really teach about *Sanctification*?

1. There is a twofold meaning to sanctification as it is taught in the Bible. The first and fundamental meaning is expressed in the Hebrew word *quadesh*, and the Greek word *hagiazō*. They both mean—to *separate*, to *set apart*, or to *dedicate* to the service of God.

In the Old Testament times priests, vessels of the temple, the temple itself, and even Israel the nation were sanctified or set apart for the service of God. Persons and things were both sanctified or set apart for God's service. This doesn't mean that Israel was a perfect nation, a nation without sin, as the history of the people clearly shows that this was never true. The people were holy, not because they were sinless, but because they were *sanctified* or *set apart to the service of a holy God*. To be sure, God's ideal for his people was *inward* and *personal* holiness, but even the best of the nation failed to realize this ideal fully. The nation throughout all of its history never produced a single man who reached the stage of sinless perfection. Yet, many of them are spoken of as being *sanctified*, and the *nation* was *sanctified*—not sinless but sanctified.

So we see that sanctification does not and cannot mean sinless perfection, as such a state is impossible of attainment in this life.

It should be said however, that as time passed the Old Testament prophets emphasized more and more the importance of personal and inward holiness. They demanded, in the name of a holy God, not simply a holy temple, but a holy priesthood, a

priesthood clean in character and life. They also appealed to the people, "To do justly and have mercy and walk humbly before God," Micah 6:6, 7, 8). Other important passages are (Isa. 1:10-19); (2 Chron. 29:34); (Num. 20:13); (1 Sam. 2:9).

2. When we turn to the New Testament we find that sanctification means *dedication* or *setting apart* to the service of God, and also *growth* in *inward* and *personal holiness*. Sanctification is both a *dedication* and a *process*. The *initial act* is a dedication or setting apart to the service of God, and the *process* is a "growth in grace and in knowledge of the Lord and Saviour Jesus Christ."

Jesus said, "Ye therefore shall be perfect as your heavenly Father is perfect," (Matt. 5:48). The disciples were on the road to perfection in this life. We should not be afraid of perfection however, as it is the *ideal* for the Christian life. It is the *goal* toward which we should strive daily. "Let us go on unto perfection," is the exhortation of the New Testament, (Heb. 6:1). In Hebrews, chapter 11, 12, and 13, are found many exhortations setting forth sanctification as a process of *purification* and *growth*. This twofold meaning is also expressed in 1 Peter 1:15, 22.

The apostle John has been thought by some to teach sinless perfection but such a conclusion is impossible when all the facts are considered. John does say, in 1 John 3:6, "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." He also says, "Whosoever is

born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God," (1 John 3:9).

John here is simply teaching that the Christian does not sin in *principle*, and does not make sin the habit of his life. With divine *seed* in him he does not naturally bring forth a sinful crop. In *principle*, *purpose*, and *habit* the Christian is devoted to righteousness, and *ideally* he doesn't sin—but in *reality* he does sin. So John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," (1 Jno. 1:8). But if we do sin John says, "we have an *advocate* with the Father, Jesus Christ the righteous," (1 Jno. 2:1). There is therefore, no conflict between John and the other New Testament writers when his teachings are rightly understood.

Paul, throughout his writings, conceives of sanctification as beginning with the "new man" of conversion, and continuing as a *gradual growth* until this "new man becomes a "full grown man, unto the measure of the stature of the fulness of Christ," (Eph. 4:13). Paul never thought of himself as *sinless*. He said of himself, "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but *sin* that *dwelleth* in me. I find then a law that, when I would do good, evil is present with me. For I delight in the law of God after the inward

man: but I see another law in my members, warring against the law of my mind, and bringing me into *captivity* to the law of *sin* which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the *flesh* the law of *sin*," (Rom. 7:18-25). After Paul had been preaching a dozen years he said, "*not* that I have already obtained, or am already *made perfect*: but I *press on*," (Phil. 3:12).

To Paul the Christian life was a *race*, a *battle*, a *struggle*, and *perfection* came, not suddenly, but at the end of the way, as a result of a life of *struggle* and *effort*. The devil and sin were to be overcome through a life-long conflict. The victory would finally be won through Christ. This, in substance, is the teaching of the world's greatest Christian and the greatest interpreter of Christianity, and it is, also in harmony with the entire New Testament.

Sanctification therefore, according to the meaning of the original words, and New Testament usage, is, in its initial act which takes place at regeneration, a *setting apart* of the new born soul to the service of a holy God, plus a *continous* and *life-long growth* in inward and personal holiness, (2 Cor. 7:1); (Gal. 5:17); (Eph. 4:17-24); (Col. 3:5-10); 1 Thess. 5:23); (Rom. 6:12, 13); (1 Cor. 6:20); (Eph. 1:17-19).

In sanctification *God*, through Christ, is the author (Jno. 17:17); (Heb. 13:21); (Eph. 5:26); (Ti-

tus 2:14), the *Holy Spirit* is the *agent*, (1 Cor. 6:11); (2 Cor. 3:18); (2 Thess. 2:13); (1 Peter 1:2), and the *truth* of the gospel is the *means* or *instrumentality*, (John 17:17).

THE INTERMEDIATE STATE.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it," (Eccl. 12:7).

"Lord Jesus receive my spirit," (Acts 7:59).

What becomes of the *body* and *soul* between *death* and the *resurrection*? This is a timely and a most important question. The soul-winner must face this question continually, and he should be prepared to answer it without hesitation. What do the Scriptures teach about this important matter?

IN REGARD TO THE RIGHTEOUS DEAD.

1. The *body* returns to *dust* and the spirit to the God who gave it, (Eccl. 12:7); (Acts 7:59).

2. The disembodied spirit of the believer is *with Christ*, (Luke 23:43); (Acts 7:59); (Phil. 1:23).

3. The place of abode is called *paradise*, (Luke 23:43); (2 Cor. 12:4); (Rev. 2:7). The Scriptures teach us that, "Christ was received up into heaven, and sat down at the right hand of God, (Mark 16:19); (Luke 24:51); (Acts 1:22); (Acts 2:33, 34; 7:55, 56); (Heb. 10:12); (Eph. 1:20); (1 Peter 3:22). According to the Scriptures Christ is to remain at the right hand of God "until the times of the restoration of all things," (Acts 3:21).

Paul, in 2 Cor. 12:1-4 *locates paradise*. He says that he was, "caught up even to the third heaven," and "caught up into *paradise*." This passage *locates paradise in the heavens*. This passage, taken in connection with Rev. 2:7; 22:2 and 21:10-27, show conclusively that *paradise* is the abode of the saints, with Christ, who is in the *heavens* at the right hand of God.

4. At death the soul of the believer goes at once into the presence of Christ, (Luke 16:22); (Luke 23:43). Here *paradise* and Abraham's bosom are identical. Paradise is the inclusive term as Abraham certainly was in paradise. Paul also teaches that the soul is ushered directly into the presence of Christ at death, (Phil. 1:23).

Soul-sleeping and *purgatory* are man-made doctrines and are foreign to the plain teaching of the Scriptures.

5. The intermediate state is a state of *happiness, blessedness, and comfort*, (Rev. 14:13); (Rom. 8:38); (Phil. 1:23); (Luke 16:25); (2 Tim. 4:6-8); (2 Cor. 5:1-8).

6. The intermediate state is not the *final* or *ideal* state of believers. The final, and ideal or perfect state comes after the resurrection of the body, (2 Cor. 5:3, 4); (Phil. 3:11); (Matt. 13:40-43); (1 Cor. 15:44-54).

THE WICKED DEAD.

1. The body returns to *dust*, (Eccl. 12:7); (Luke 16:22).

2. The wicked soul goes directly to Hades,

(Luke 16:23) ; (2 Peter 2:9). *Hades* is God's temporary Hell. Here the wicked are kept and punished until the final judgment, and then they receive *public condemnation* and are cast into *Gehena*, the *final* and *eternal Hell*, to suffer forever and forever, (Rev. 20:14).

The idea of a second chance for the wicked is not taught in the Scriptures, (Luke 16:24-31) ; (Rev. 20:15).

3. *Hades* is pictured as a place,—

(1) Of *torment*, (Luke 16:24, 25).

(2) Of *flame*, (Luke 16:24).

(3) A place *cut off* from all *good* by an impassible gulf, (Luke 16:26).

(4) A place where one is *conscious* of the *past* as well as the *present*, (Luke 16:25, 28, 30). Those in *Hades* are also conscious of their *whole personality*.

(5) A place where *memory* never dies, (Luke 16:25).

(6) A place from which there is no relief, and no escape, (Luke 16:24, 26) ; (1 Peter 2:9). Those in *Hades* must remain there until the final judgment, and then they will appear before the judgment throne where they will receive *public condemnation*, (Rev. 20:13) ; (Matt. 25:41), and then be cast in *Gehena* the final Hell to receive the full degree of their punishment, which in all cases is *everlasting*, regardless of the degree, (Rev. 20:14) ; (Matt. 25:46) ; (1 Peter 2:9).

THE FINAL JUDGMENT.

"It is appointed unto men once to die, but after this the *judgment*," (Heb. 9:27).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered *all the nations*: and he shall *separate* them one from another, as a shepherd *divideth* his sheep from the goats," (Matt. 25:31, 32).

We may add to the above passages the following, (Acts 17:31); (Rom. 2:16); (2 Cor. 5:10); (Rev. 20:12); (John 5:22-27); (Luke 22:28-30); (Matt. 19:28); (Rev. 3:21); (2 Peter 2:4-9).

The above passages, plus many others that could be given, teach the following main facts about the *final judgment*.

1. God will *judge*, through *Christ*, (Acts 17:31); (Matt. 25:31-46); (Rom. 2:16); (2 Cor. 5:10).

2. The judgment will be *universal*. All men everywhere are to be judged—"small and great," (Rev. 20:12); (Acts 17:31); (1 Peter 2:4-9); (Jude 6); (Rom. 14:12). Jude 6 and 2 Peter 2:4 seem to indicate that even the evil angels are to be judged.

THE PURPOSE OF THE JUDGMENT.

1. The purpose of the judgment is to reward the righteous according to their work, (2 Cor. 5:10); (Rom. 2:2, 6; 14:12).

2. To condemn the wicked and to make known to them the full measure of their punishment, (Matt.

25:41; 12:36); (Rom. 2:5, 6); (Luke 12:2); (Heb. 2:2); (Mark 12:4).

3. To *finally* and *eternally*, separate the wicked from the righteous, (Matt. 25:32, 33); (Matt. 13:41); (Rev. 20:14).

Absolute and impartial *justice* makes the judgment a moral and spiritual *necessity*. The moral order demands it, history demands it, justice demands it, and eternity demands it.

THE FINAL STATE OF THE RIGHTEOUS.

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, (Matt. 25:34).

"Enter thou into the joy of thy Lord," (Matt. 25:21).

"Then shall the righteous shine forth as the sun in the kingdom of their Father," (Matt. 13:43).

"Ye shall receive the crown of glory that fadeth not away," (1 Peter 5:4).

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the *paradise of God*," (Rev. 2:7).

"He that overcometh shall not be hurt by the second death," (Rev. 2:11).

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself;

that where I am, there ye may be also," (John 14:2, 3).

HEAVEN.

Heaven is the final and eternal abode of the righteous. Heaven is *pictured* to us in beautiful and glowing terms.

1. It is pictured to us as a beautiful and prepared "*place*," (Jno. 14:3).

2. As a "*better country*," (Heb. 11:16).

3. A place of "*many mansions*," (Jno. 14:2).

4. The "Jerusalem that is above," (Gal. 4:26), the "new Jerusalem," (Rev. 3:12), and "the holy city Jerusalem," (Rev. 21:10).

5. It is also pictured as "*paradise*," (Luke 23:43); (2 Cor. 12:4); (Rev. 2:7; 21:10-27).

The following passages may be added to the above: (Jno. 3:13; 6:38); (Matt. 5:12, 45; 6:20); (Luke 6:23; 15:7; 22:43); (Rom. 1:18); (1 Cor. 15:47); (2 Cor. 5:1); (Eph. 1:10; 3:15); (Phil. 3:20); (1 Thess. 1:10; 4:16); (2 Thess. 1:7); (Heb. 9:24); (1 Peter 1:3-22).

The above passages certainly do teach, beyond all question, that heaven is an *ideal place*, and worthy of our highest aspirations. To study heaven with all of its grandeur, beauty, and idealism, is to long to spend eternity there. The man who misses heaven misses all that is really worth striving for in this life. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul," (Mark 8:36).

THE CONDITION OF THOSE IN HEAVEN.

1. They are free from toil, pain, sin, temptation, and all of the trials and sorrows of this life, (Rev. 7:16, 17).

2. Death and tears "shall be no more." "God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more," (Rev. 21:3, 4).

3. Those in heaven will enjoy an ideal society. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the lambs book of life," (Rev. 21:27).

Heaven will be free from all satanic and evil influences. Universal good will have full sway. Righteousness will be the order of an eternal day. The society of heaven will be made up of God, Christ, the holy angels, and the redeemed of all the ages.

4. Those in heaven are to *reign* with Christ *forever*, (Rev. 3:21); (2 Tim. 2:12). They are also spoken of as being *with Christ*, (1 Thess. 4:17); as enjoying his *glory*, (Jude 24); (Jno. 17:24); as being conformed to the body of Christ, (Phil. 3:21); as sharing the riches of his grace, (Eph. 2:7), and as entering in the joy of their Lord, (Matt. 25:21, 23).

5. They enjoy ideal *blessedness*, (Matt. 25:34); *perfect knowledge*, (1 Cor. 13:12); *holiness*, (1 Thess. 3:13 and Rev. 22:27); *glory*, (Rom. 8:18; 2

Cor. 4:17; 2 Tim. 2:10; 1 Peter 5:4); *life*, (Mark 8:35; John 5:29; Rom. 8:13); the *crown of life*, (James 1:12), and *eternal life*, (Matt. 19:29; Jno. 6:27, 47; Rom. 2:7).

6. Those in heaven are to rest from all painful toil (Rev. 14:3), but they will not be inactive. They are going to serve God, sing, pray, etc., (Rev. 7:15; 22:3; 14:2, 3; 15:3, 4; 19:5, 6).

7. Those in heaven are to grow intellectually and spiritually. Growth is demanded if we are to "be filled unto all the fulness of God," (Eph. 3:14). The very standard of heaven also demands growth, (Eph. 3:18, 19); (1 Cor. 13:12).

8. The *reward* of heaven is "according to our works" here. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, Matt. 16:27); (2 Tim. 4:14); (1 Cor. 3:8). The reward of heaven is commensurate with the fidelity and industry of the present life. The degree of reward is determined by our own efforts, (1 Cor. 3:14, 15); (Luke 19:12-27); (Matt. 25:14-30); (Matt. 20:1-16); (Rev. 2:7, 11, 17, 26 and 3:5, 12, 21).

Human language and human symbols have done their best, and have almost been exhausted in picturing to us the beauty, grandeur, blessedness, and glory of heaven. And after the utmost has been done in the realm of description, our conception of heaven and all it means to the soul, is still very meager and incomplete. We can never understand heaven fully on this side, for "Eye hath not seen, nor

ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," (1 Cor. 2:9).

THE FINAL STATE OF THE WICKED.

"Depart from me, ye cursed, into eternal fire, which is prepared for the devil and his angels. . . and these shall go away into *eternal punishment*," (Matt. 25:41, 46) ; (compare Luke 13:27).

The place where the wicked are to be *finally* and *eternally* punished is *Hell*—*Gehena*, (Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33) ; (Mark 9:43, 45, 47) ; (Luke 12:5) ; (James 3:6). *Gehena* is used by Christ himself at least eleven times.

Gehena is pictured to us in the New Testament as—

1. A place of *punishment*, (Mark 16:16) ; (Jno 5:29) ; (2 Thess. 1:8, 9) ; (2 Peter 2:9).

2. A place of *pain*, (Matt. 13:42, 56; 18:8, 9) ; (Mark 9:43-48) ; (2 Thess. 1:8) ; (2 Peter 3:7).

3. A place of *fire* and *brimstone*, (Rev. 14:10; 19:20; 20:10; 21:8) ; (Mark 9:44, 48). Fire and brimstone, unquenchable fire, eternal fire, etc., are the terms used to express the intensity of the suffering in hell.

4. A place *deprived of all good*, (Matt. 13:49; 25:30) ; (Luke 13:28) ; (1 Cor. 6:9) ; (Jude 13).

The following is a picture of the society of Hell: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part

in the lake which burneth with fire and brimstone: which is the second death," (Rev. 21:8).

5. It is a place where suffering never ends. It is *eternal*, (Matt. 25:41); (Mark 9:48); (Rom. 2:5); (Luke 3:17); (Jude 13); (Rev. 14:11; 19:3; 20:10).

The punishment of the wicked begins at death, in Hades (Luke 16:23), and continues there until the *final judgment* (2 Peter 2:9), and then those in Hades in company with all the wicked are cast into Hell (Gehena) where suffering never ends, (Rev. 20:13, 14). The suffering in *Hades* is without the body, but in Hell the wicked have both soul and body. The soul and body are reunited at the general resurrection. These resurrection bodies of the unjust must suffer along with the soul. The suffering in Hell, therefore, will be some sort of *bodily torture*, plus *mental anguish*, and *spiritual agony*. The body must suffer along with the mind and soul. Mental anguish always affects the body, and the higher the organism the more keenly alive it is to suffering and pain. We have every reason to believe that the resurrection body will be more sensitive to suffering than the present body as it will be more perfect and more highly organized in every respect. It will also be more sensitive to surroundings, and the surroundings of Hell will be everything but pleasant to the resurrection body.

However, it should be said with emphasis in this connection that the *mental* and *spiritual* agony will far exceed and outweigh the physical. There is no

agony that will compare with mental and spiritual agony in intensity and severity. A mentality fully aware of all that has been lost by sin, sensitive to the vile and miserable existence in Hell, remembering constantly lost opportunities that can never be recalled, coupled with a lashing conscience and the full realization that such an existence will never end—gives us an idea of the agony of Hell that the human mind cannot fathom.

It should be remembered and emphasized that the punishment of the wicked begins at death, is augmented by the resurrection and the final judgment, and continues throughout eternity. It never ends.

DEGREES OF PUNISHMENT.

“These shall receive greater condemnation,” (Mark 12:40).

The Scriptures clearly teach degrees in the punishment of the wicked. All of the wicked will suffer in Hell but not equally so. It will be “*more tolerable*” for some than others, (Matt. 11:21-24). Some are to receive a “*greater condemnation*” than others, (Mark 12:40). Some “shall be beaten with many stripes” while others “shall be beaten with few stripes” (Luke 12:47, 48).

Paul gives us the principle of degrees and shows that the degree of punishment will be commensurate with light and truth. He says, “where there is no law, neither is there transgression,” (Rom. 4:15), but he makes it clear that the *law of conscience* is ever operative, and teaches that men “show the

work of the law written in their hearts, their conscience bearing witness therewith," (Rom. 2:15). Ignorance of an external law will not excuse the sinner, "For as many as have sinned without the law shall also perish without the law, (Rom. 2:12). The degree of punishment in all such cases will be commensurate with the light of conscience. It will be less intense than that of the man with more light, but bear in mind, it will be *real* and *eternal* just the same.

No man will ever suffer one pang more than he deserves in Hell. God is a just God, and in all of his dealings "Every transgression and disobedience received a just recompense of reward," (Heb. 2:2). He "will render to every man according to his works," (Rom. 2:6). "Shall not the judge of all the earth do right," (Gen. 18:25).

The fact of future punishment is clearly taught in the Scriptures and it should be taught and emphasized in this sinful and crooked generation. The prophets did it, Jesus did it, the apostles did it, and all the preachers who have moved this world for God have done it. The proper preaching of the doctrine of eternal punishment is not a hindrance to the success of the gospel, as some modernists maintain, but is one of its chief and indispensable auxiliaries. The history of preaching shows that it has helped and never hindered the progress of the gospel. The preachers who have succeeded best "have declared the whole *counsel* of God" without fear or favor. It is the preacher's business to "preach the word," re-

membering always that "it is the power of God unto salvation to everyone that believeth."

The doctrines discussed in this chapter are vital to successful evangelism. In fact evangelism to be complete and lasting should not ignore any of the great doctrines of Christianity. They are all important and are connected more or less with all thorough-going evangelism. Evangelism to be complete will not stop when the soul is won to Christ but will go on and teach the duty of Scriptural baptism, church membership, the Lord's supper, and world-wide *service* in the Master's kingdom. The command to teach men to "*observe all things*" taught and commanded by the Master cannot be neglected without peril both to the neglected *soul* and to the *cause* of him who said, "Follow thou me."

"Till I come, give attendance to reading, to exhortation, to *doctrine*, (1 Tim. 4:13).

CHAPTER VI.

AGENCIES IN EVANGELISM

"I have become all things to all men, that I might by *all means* save some," (1 Cor. 9:22).

God uses all kinds of agencies in influencing men to turn from a life of sin to a life of righteousness. The God of Christianity is a universal God and he is not shut up to any one agency in winning a world to himself. God will honor and use all honorable and legitimate agencies in the glorious work of evangelism. History, Scripture, and experience all combine to prove the truth of this statement.

It is our purpose in this chapter to make a brief study of some of the agencies God is constantly using to bring in his kingdom among men.

THE HOLY SPIRIT

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment," (Jno. 16:8).

Whatever may be the value of other agencies in the work of evangelism, none are comparable to the Holy Spirit. Evangelism apart from the work of the Holy Spirit is unthinkable and impossible. "Not by might, nor by power, but by my spirit saith the Lord," (Zech. 4:6). Any attempt to substitute other agencies here is sure to result in tragedy and failure.

The Holy Spirit *calls* men to eternal life, (Rev. 22:7); *convicts* of *sin*, (Jno. 16:8, 9); *regenerates* the sinful heart, (Jno. 3:5); puts the divine seal on our salvation, (Eph. 4:30); gives us constant assurance that we are saved and are children of God, (Rom. 8:16); *draws* men to the Father, (Jno. 6:44); sheds abroad the love of God in the new-born *soul*, (Rom. 5:5); strengthens the inner man, (Eph. 3:16); gives *daily victories* over the flesh and the devil, (Rom. 8:13); is the *agent* of God in justification, (1 Cor. 6:11); is also the agent in sanctification, (2 Thess. 2:13; 1 Peter 1:2); *reveals* Christ more perfectly to the soul-winner, (Jno. 16:14); *teaches* and *guides* the worker into the *truth* of Christ, (Jno. 14:26); *comforts* and *consoles* the workers when they are sad and discouraged, (Jno. 14:16, 18); helps the winner to *pray* effectively, (Rom. 8:26); endues with *power* for service, (Acts 1:8; Eph. 6:18; Matt. 28:18, 26; Luke 24:9).

In addition to the above the Holy Spirit designated and separated the workers of the earthly church, clothed them with irresistible power, opened and closed doors to them, led them in times of perplexity, and in his might enabled them to carry the gospel message throughout the length and breadth of the Roman empire and to regions far beyond its borders.

Thus we see that evangelism would be impossible without the agency of the Holy Spirit. He is indispensable both to the *winner* and the *sinner*.

THE WORD OF GOD.

"Faith cometh by hearing, and hearing by the *word* of God," (Rom. 10:17).

The Holy Spirit works through the *word*. The word is His chosen weapon. It is indeed the sword of the spirit. God's workers are charged to take with them the *sword* of the Spirit, which is the *word* of God," (Eph. 6:17). We are to take the word and use it as one of God's most effective weapons: "For the word of God is *quick*, and *powerful*, and *sharper* than any twoedged *sword*, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, (Heb. 4:12).

The word of God is not only the sword of the Spirit, it is the *truth* of God, and the *power* of God, (2 Cor. 6:7; Rom. 1:16), and it is *eternal*, (Matt. 24:35; Mark 13:31; Luke 21:33).

There can be no substitute for the *word* of God in evangelism. It is tragic indeed to note the failures of some modern evangelists who try to substitute other things in the place of the word of God in evangelistic campaigns. Gross and inexcusable ignorance of the word is all too common in present day evangelism. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is an admonition that should be heeded by every true lover of souls. It isn't enough to *know* the word, we must also "*preach the word*," (2 Tim. 4:2).

PRAYER

"Watch and pray," (Matt. 26:41).

"Pray without ceasing," (1 Thess. 5:17).

Prayer has been a mighty agency in the work of soul-winning from the days of Christ and the apostles to the present hour. The story of prayer is a story of victory over the world, the flesh, and the devil. The path that leads to victory in spiritual things is ever and always the path of prayer. Who can talk to men effectively without first talking to God? Who can preach without prayer? Who can win lost men without God's help? It is worse than futile to try to win souls without prayer.

Jesus throughout his great ministry emphasized the importance of prayer both by precept and example. He prayed in connection with every deed of consequence in his life. He prayed as he went into the baptismal waters, (Luke 3:21). He spent the whole night in prayer previous to the calling of His disciples, (Luke 6:12). He prayed at the grave of Lazarus before breaking the fetters of death, and robbing the grave of its victim, (Jno. 11:41). He prayed before the grilling ordeal of His unfair trial, (Jno. 17); before His cowardly betrayal, (Luke 22:42); before his untimely death, (Luke 23:41), and times without number throughout His ministry. He not only prayed Himself, but he taught His disciples to pray, (Matt. 6:9-13).

Paul, like the Master, trod the path of prayer. His career as a Christian began and ended in prayer. He prayed at his conversion, (Acts 9:5-11); in the

solitudes of Arabia, (Gal. 1:12) ; in a jail at midnight, (Acts 16:25) ; by the riverside with a lonely woman ; on the seashore with the Ephesian elders ; on the storm-tossed sea on his voyage to Rome ; in a Roman prison ; in his own hired house at Rome, and on unto the end of the day, when alas his great head fell from Nero's cruel block. It was this man, so mighty in prayer, who moved an empire for God and became the outstanding exponent of the Christian religion. His message to the Christians of all time is, "Pray without ceasing," (1 Thess. 5:17).

It would be both interesting and inspiring to call the roll of those mighty heroes and heroines of the cross who have moved this world for God through prayer, but time and space forbid. It will be sufficient to say here that evangelism without prayer is evangelism in name only. It is noise without power. It is as a tree without fruit. It is an abomination dissolation such as is not described even in Daniel's prophecy. It is as "sounding brass or a tinkling cymbal."

It has been said that, "The painter may mix his colors with brain and reach his goal." But this cannot be said of the soul-winner. He must mix truth, brain, and prayer together if he is to win and accomplish his God given task.

The story is told of a poor man upon his knees crushing hard stones by the road-side. A minister passing by said, "Your work is just like mine ; you have to break hard stones, and so do I." "Yes," replied the man, "and if you manage to break stony

hearts, you will have to do it as I do—*down on your knees.*”

A hint to the wise is sufficient. “Men ought always to *pray*, and not faint,” (Luke 18:1).

TEACHING

“*Teaching* them to observe all things whatsoever I have commanded you,” (Matt. 28:20).

“These things command and *teach*,” (1 Tim. 4:11).

“I teach everywhere in every church,” (1 Cor. 4:17).

Teaching was another effective agency used by Jesus, Paul, and the early church. It was a part of the triple program of Jesus for world conquest. Jesus was both a teacher and a preacher. We are told that, “He went about all the cities and villages, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and healing every sickness and every disease among the people, (Matt. 9:35). Jesus not only *taught* Himself, He sent others out to *teach*. His program for winning the world includes teaching, and His organization for world conquest includes *teachers*. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and *teachers*,” (Eph. 4:11). And again we are told that, “God hath set some in the church, first apostles, secondarily prophets, thirdly *teachers*,” (1 Cor. 12:28). This is sufficient to show that teaching had a large place in the evangelism of the early centuries.

Teaching of the right sort will ever have a large place in the work of evangelism. It makes no difference whether such teaching be in the public school, college, university, Sunday School, young people's organizations or where—just so it is of the right sort. Surely the Sunday School, the Christian College, and the many *organizations* to train young people in Christian service, have “come to the kingdom for such a time as this.” Soul-winning and soul-training must ever go together. The author of these lines has seen conversions in the public school where consecrated teachers were interested in the souls of their pupils as well as their heads. High school professors have cooperated in every possible way in quite a number of evangelistic campaigns to win their pupils to Christ and the Christian religion. The writer also knows a university professor who had conversions in his astronomy class; another who had conversions in his Greek class; and a college professor who had conversions in his history class. Why not? This is as it should be. Who has a better opportunity than the faithful teacher to influence his pupils for good. The true teacher will find in Jesus a noble example, the ideal model, the world's greatest teacher, the embodiment of all truth, and the “only name under heaven given among men, whereby we must be saved,” (Acts 4:12). Why then should any teacher hesitate to hold up Jesus? He is unfit to teach who does not *know* and *exalt* the world's greatest teacher. The man who is honestly searching for truth will not ignore Him who is “*the*

truth." All truth belongs to God, and how can a man love truth without loving God? Now, the only way to God, and all the truth, is through Jesus Christ who said, "I am the *way*, the *truth*, and the *life*: no man cometh unto the Father, but by me," (Jno. 14:6).

A word should be said here about Christian schools. We must have Christian schools as we must look to them for leaders in every phase of Christian work. The state schools do not and cannot furnish the type of leadership demanded for Christian leadership. The very genius of the state school as now organized makes this impossible. Hence, the Christian school must not only furnish leaders in every department of Christian work, it must also be the center of *educational evangelism*. The chief work of the school is to mold character, and then train and shape that character for the highest possible service. History, literature, language, and the sciences are important and necessary, but are incidental in the work of the school. Character building is the end of all education worthy of the name. The first task of the school is to make *men* and *women* who are *fit*, and *fitted*, for service.

The writer has long since felt that there should be a *vocational chair* in every school from the High School on up to the University, to acquaint the student with all the worth-while *vocations* of life and the *qualifications* necessary to success in each. Without such training thousands must continue to go through life miserable *misfits* with their greatest talents buried forever. They will be robbed of the

joy of doing the thing for which they were by nature made and adapted, and the world must suffer the loss entailed by such a tragedy. Educational evangelism must seek the solution of this problem.

A word should be added here in regard to the Sunday school teacher, because scores of Sunday School teachers do not realize the importance and high purpose of their calling. All too many are just keeping a class because no one else will take it, while others are just teaching the historical facts of the Bible without presenting the claims of Christ on the soul and on the life. It is a tragedy unspeakable to teach a child about Christ, and not teach Christ as the only Savior from sin; to fill the young mind full of the facts of the Bible and then let the child go to Hell with a full mind and an empty soul. Bible facts without Christ in the soul are worthless. So teacher, remember that if your pupils are not won to Christ—all is lost. "Give heed to thy teaching;" put a *wooing note* into it, and a yearning, burning *life* that is "willing to spend and be spent" for the souls of others.

EXAMPLE

"For I have given you an *example* that ye should do as I have done unto you, (John 13:15).

"Be thou an *example* to the believers, in word, in conversation, in love, in spirit, in faith, in purity, (1 Tim. 4:12).

"Let your *light so shine* before men, that they may see your good works, and glorify your Father who is in heaven, (Matt. 5:16).

Example, from the days of Jesus to this hour, has been a mighty agency in evangelism. It is both Scriptural and effective. Jesus challenges us not only to follow His *example*, but to let our *example* so shine out that others may see it and turn to the Father, (John 13:15); (Matt. 5:16). Paul urged young Timothy to be an all around *example* to the people of his generation, (1 Tim. 4:12).

The best and greatest argument for the Christian religion is the *right kind of Christian*. No one can gainsay such an argument. The critic stands helpless in the presence of a good and noble life. The sinner in the face of such an argument sees himself in contrast and is moved to loathe his sins and turn to God.

We are told that it was the good life of David Livingston that influenced Henry M. Stanley to turn from his infidelity to Christ. The New York Herald in 1869 sent Stanley to Central Africa to find Livingston but Stanley found more—he found Livingston's Christ. Stanley said in after years that it was the consistent and inspiring life of the grand old hero of the cross that caused him to embrace the Christian religion, and take up the work where Livingston left off.

Only God himself knows the full effect and far reaching influence of the good, consecrated lives that have been dedicated to his cause from the days of Enoch and Noah to the present hour. The greatest thing in the world is a human life dedicated and consecrated to God. God put us in this

world, not simply to make a living, but to make a *life*. The greatest contribution we can make to the world, is not money, not brilliancy, not fame—but a *life*. Jesus Christ is the *one* and *only perfect model* for that life: “For I have given you an *example* that ye should do as I have done to you,” (John 13:15).

THE HOME

“The father to the children shall make known thy truth,” (Isa. 39:19).

This is God’s order and we can not improve it. The place to begin is the home. Evangelism should always begin in the home. The first responsibility for the salvation of the child rests always upon the parents. The fact that parents are not Christians will not excuse them from responsibility. It is their first duty to be Christians, and then bring the children up in “the fear and admonition of the Lord.” “How shall I go up to my Father, and the child be not with me?” should be the heart cry of every parent. “Is it well with the child?” is a question that every parent must face and answer in the presence of the triune God.

The parent is responsible for both the *temporal* and *spiritual* well being of the child, and failure in either sphere, puts the parent in a class with those of whom Paul wrote when he said, “If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel,” (1 Tim. 5:8). David’s sad and tragic lament, “O my son, my son Absalom! Would to God

I had died for thee," (2 Sam. 18:33), might have been different had he only taken his boy in hand and *lived with him and for him* in time. We do not need to die for our children, but to *live* for them. "Bring him to me," (Matt. 17:17), is the command of the Master to every parent with a lost child.

It was a good home and a praying mother that put the child Samuel on the Lord's side and helped to mould and shape the life of the future prophet. It was the *faith* of grandmother Lois and mother Eunice that established the faith of young Timothy, (2 Tim. 1:5). It was careful home training by a godly mother that put Moses on the right side when the decisive hour came, (Heb. 11:23-27). The same kind of careful and godly training prepared John the Baptist in heart, mind, and soul to go before the face of the Son of God and prepare the way for His coming, (Luke 1:75, 76).

The *Christian home* is one of God's greatest evangelistic agencies. It is the hope of society and the hope of the world. The spiritual life of the church cannot be higher than that of the homes that compose it. Christ working in and through the home makes the home an almost incomparable agency in evangelism. The supreme need of the hour is more homes with the spirit and evangelistic passion of the Master. Is it well with the home? "Is it well with thee? is it well with thy husband? is it well with the child?" (2 Kings 4:26). How many American homes can truthfully answer with one of old and say, "*It is well?*"

GOSPEL MUSIC

"Be filled with the spirit; speaking to yourselves in *psalms* and *hymns* and *spiritual songs*, and *singing* and making melody in your hearts to the Lord," (Eph. 5:19).

God put music in the human heart, and all down the ages the songs of the heart have been sung to the world. Gospel music is becoming more and more a factor in evangelism. In fact it has become such an important factor that the writer has given a whole chapter in this book to a discussion of it. For that reason it will not be necessary to discuss it here.

Gospel music softens the heart of the sinner and inspires the winner. It prepares the heart and mind of the people for the *preacher's* message, and stirs and fires the preacher's soul so that he can deliver his message in the most effective manner. There is nothing that will stir and warm up a congregation like the right kind of music. It is impossible for the preacher to do his best and get the best results in soul-winning without the aid of soul-stirring and soul-moving gospel music. It supplements the preacher's message and helps to bring the lost to immediate and definite decision. What sinner, now saved by grace, has not heard and felt the heart call of—"Softly and Tenderly Jesus is Calling;" "Only Trust Him;" "Just As I Am Without One Plea;" "Almost Persuaded," and scores of others that could be mentioned? We shall never know this side of heaven the full effect of gospel music as an agency

in evangelism. What we need is more music and better music plus the motto of the Psalmist of old who sang, "I will sing unto the Lord as long as I live: I will sing praise to my God while I have being," (Psa. 104:33).

WRITING

"See with how large letters I write unto you with mine own hand," (Gal. 6:11).

Letter writing was a first century agency in evangelism and kingdom extension. The New Testament for the most part is made up of inspired letters. We should thank God continually that Paul, Peter, James, John, and Jude wrote letters. They wrote for God and their letters still live. Paul has been called the "greatest letter writer of all time." He has long since been dead but his letters still live. The New Testament letters have been the evangelistic torches of the Christian centuries.

How long is it going to take us to learn that, "The pen is mightier than the sword?" The forces of evil have long since realized the value of the pen and have used it most effectively to spread their pernicious and soul-destroying propaganda. They have indeed been wiser in their generation than the children of light.

We are living in a reading age and people are going to read something. They will read the worst if we do not furnish them the best. It behooves us as Christians to literally flood the world with *good books, periodicals*, and convincing and soul-stirring

tracts. We owe to the youth of the world a sane, constructive and inspiring evangelistic literature. Self defense demands that we do more with our pens to reach and save this lost world. Those who cannot write books and tracts, can write *personal letters* to lost children, pupils, friends, and relatives concerning the most important matter of all—*eternal destiny*.

The writer knew a Sunday School teacher who won two of the pupils of her class to Christ, who had moved to a distant city, by earnest, wooing personal letters that were saturated with the spirit of evangelism. He also knew a mother who won her son and his chum, who were fighting side by side in the trenches of France, by strong, appealing, personal letters warmed by the very blood of a mother's heart.

We can send our letters where we cannot go. A little stamp will carry a heart appeal and the message of the cross to the ends of the earth. Letter writing can be, and should be made a far-reaching and mighty agency in extending the kingdom of God among men. Let us then who have named the name of Christ pick up our pens and use them for the salvation of men and the glory of God.

THE PERSONAL TOUCH

"He findeth first his own brother Simon—And he brought him to Jesus," (John 1:41, 42).

The individual is the most important human factor in evangelism. The individual is the one indispensable agency, humanly speaking, in all far-

reaching evangelism. God has chosen to work through human agency and has made the individual the unit in the home, school, church, and all kingdom agencies. Jesus surrounded himself with human beings, taught them, inspired them, and then sent them out to tell his message to a lost world. His appeal was, "Follow me and I will make you fishers of men," (Matt. 4:19).

The hope of evangelism is largely wrapped up in the individual, for no agency can ever be substituted for the *personal touch*. Jesus, Peter, Andrew, Philip, Paul and all the New Testament soul-winners made much of the personal touch. All of the great soul-winners from New Testament times to this very hour have practiced and emphasized the importance of personal evangelism. Shall we then, who are trying to serve this generation neglect so important an agency?

PREACHING

"It pleased God by the foolishness of *preaching* to save them that believe," (1 Cor. 1:21).

"God—hath in due time manifested his word through *preaching*," (Titus 1:2, 3).

"For the *preaching* of the cross is to them that perish foolishness; but unto us which are saved it is the *power* of God," (1 Cor. 1:18).

Preaching is God's greatest *human agency* for reaching a lost world. It is God's ordained way, and there can be no substitute for the right kind of preaching. God's way is always the best way and

our trouble comes when we try to substitute our ways for his ways. We should always remember that God says, "For my thoughts are not your thoughts, neither are your ways *my ways*, saith the Lord. For as the heavens are higher than the earth, so are *my ways* higher than your ways, and my thoughts than your thoughts, (Isa. 55:8, 9).

The Greeks put their wisdom above the wisdom of God and called preaching foolishness. The apostle Paul replied and told them plainly that, "It pleased God by the foolishness of preaching to *save* them *that believe*," (1 Cor. 1:21). The Greeks called preaching foolishness but Paul called it the *power of God*, (1 Cor. 1:18). Who was right? Let history teach us. The Greeks with their false philosophy went down, the Grecian democracy crumbled, and Greece has been reduced to a mere speck on the map of the world, while Christianity through *preaching* has covered the world and is spreading more rapidly today than ever before in the world's history. The Greeks have become the boot-blacks of the world, while *God's preachers* have become the spiritual leaders of the world. Greece has become one of the smallest and most backward nations of earth, while Christianity has become the leading religion.

"The world through its wisdom knew not God," (1 Cor. 1:21), but the world through *preaching* is finding God. The great majority of the people who have been saved through the Christian centuries have been saved under the influence of preaching.

All evangelistic agencies when rightly related will *converge* in the preaching service. This is what happened in the days of John the Baptist, on the day of Pentecost, on Mars Hill, and in the days of Wesley, Whitefield, Spurgeon, and Moody. The preaching service is the service of *decision*, and the church that does not make the preaching service the *central* and *climactic* service of all its evangelistic efforts has reversed God's order and is doomed to failure as a great soul-winning agency.

The Sunday School that fails to train and prepare its pupils for the preaching service is a failure right at the point where it has the greatest opportunity for service. It is indeed a misnomer and a dangerous appendix. When the pupils of the Sunday School do not attend the preaching service there is something radically wrong. The preacher may be to blame, the teachers may be to blame, the parents may be to blame, the pupil may be to blame, but usually *all* are to blame. This problem is easily solved by the right kind of cooperation on the part of all parties concerned. The preacher must preach sermons that are interesting and understandable to the young; teachers by precept and example must cooperate with and exalt the preaching service; parents should be visited and appealed to, to attend the preaching service along with their children, and to cooperate in every possible way. Some churches have solved the problem by using the *combined service*, some have solved it by putting the *preaching service first*, while many others have solved it by

simple cooperation on the part of all parties concerned. The writer prefers the *combined service*, but is not a stickler for any one method. The method that gets the best results in your church is the one to adopt. Methods do not matter just so long as the Sunday School cooperates with the preaching service. The sole aim of all our efforts, after all, is to get people under the influence of the gospel, as often as possible, that they may believe and be saved. To this end then, let us honor, uphold, and make use of one of God's greatest agencies for the spread of the gospel, namely, *preaching*. This agency has "*pleased God*" and certainly it should please us.

CHAPTER VII.

PERSONAL EVANGELISM

"He findeth first his own brother Simon, and—
He brought him to Jesus," (John 1:41, 42).

The chapter in which the above Scripture is found is a wonderful chapter in *personal evangelism*. But what do we mean by the phrase *personal evangelism*? What is it? It is the winning of lost human beings, one-by-one, to a personal acceptance of salvation from sin, through faith in Christ, by one's own individual efforts. This in brief is what is meant by personal evangelism, and it is without question the most important kind of evangelism. The New Testament is pre-eminently a book of *personal evangelism*. We have a striking example and a splendid object lesson right here in this first chapter of John's Gospel. Andrew finds his brother Simon Peter; Jesus finds Philip; and Philip in turn finds his friend Nathaniel. This is as it should be, and as Jesus intended it should be—through all the Christian centuries. Winning others to Jesus is the natural, normal thing for a Christian to do. If one has really and truly been born from above he is naturally, and immediately, interested in others. Just as soon as Andrew found Jesus he was naturally, and immediately, interested in others. Just as soon as Andrew found Jesus he was naturally, and immediately, interested in his brother Simon—

"And he brought him to Jesus." Philip couldn't rest until he told the good news to Nathaniel. The Samaritan woman who found Jesus at Jacob's well, went at once and invited the men of her city to come to Jesus. It may be helpful to read the incident afresh—"The woman then left her waterpot, and went her way into the city, and saith to the men, come see a man, who told me all things that ever I did: is not this the Christ? Then they went out of the city and came unto him—And many of the Samaritans of that city believed on him for the saying—of the woman, which testified—He told me all that ever I did," (John 4).

The incident of Philip winning the Ethiopian eunuch furnishes another splendid example of effective personal evangelism, (Acts 8:26-39). Philip led by the Spirit joined himself to the Ethiopian's Chariot, explained to him the passage of Scripture that he was reading, made him see Jesus in it, heard his confession of faith in his newly found Saviour, and then stopped by the side of a stream and administered the ordinance of Baptism.

The New Testament is filled with examples in personal evangelism, and the Spirit of God is ready and waiting to use us, as He did Philip, in winning the lost of this world to Jesus Christ. We need to learn that *normal* evangelism is individual. It was so in the New Testament times and it is so today. The supreme need of the church today is *individual evangelism*, and it is encouraging to note that the trend is in that direction. Dr. J. W. Porter in his

book "Assurance of Salvation," has the following to say on this point, "For several decades past, emphasis has been laid upon salvation by the wholesale. Fortunately, the trend is now to *individual evangelism*. And while there is a place, and a great place, for the *professional* evangelist with sound doctrine and sane methods, much of professional evangelism has been rightly *discredited*. As this type of evangelism has grown in *disfavor* in like proportion has personal evangelism *increased in favor*, apparently, with *God*, and certainly with *man*. To the shame of many modern evangelists, it must be said they have made religion a joke and cheapened Christ in the eyes of the world. These men and their methods are being more and more discounted and discredited. Christendom can congradulate itself that there is promised a speedy return to the means and methods of New Testament evangelism."

THE IMPORTANCE OF PERSONAL EVANGELISM

The importance of Personal Evangelism cannot be overestimated. It is important for the following reasons:

1. Jesus *practiced* and *commanded* it. The individual method was primarily His method. Jesus never held a revival in the modern sense, but He was continually winning men one-by-one. This is the way He won His disciples, and this is the chief way by which He expects His followers to disciple the world. His command is to take the *Gospel* to "every creature" in "all the world." This can never

be done by the revival method. This is not a protest against revivals, but against depending on revivals alone. The truth is, a real revival is impossible, unless it is backed up by personal effort. Far too many churches are now depending on the annual revival altogether, to reach the lost around them. We need a *reformation* in the matter of evangelism that will bring us back to Christ and the New Testament. He made it his daily business to win men, and He won every type and class—lame, halt, blind, poor, rich, down-and-out, up-and-out, fishermen, politicians, lawyers, Scribes, Pharisees, and at least one member of the Sanhedrin. He was always at it, and He breathed this spirit into His followers and the early church. The very first believers were taught the necessity of making Christ known to others. Not simply the apostles and evangelists, but all the disciples were possessed with the idea that it was their business and solemn duty to make known the gospel “to every creature.” When this early church was “scattered abroad,” we are told that “they went everywhere preaching the word.” It cannot be claimed that this scattering refers to the apostles only, for the record emphasizes the fact that those who were “scattered” were not apostles. “They were all scattered—except the apostles,” (Acts 8:1). Thus we see that the very principle of growth upon which the New Testament Church was established makes it obligatory that every believer be a soul-winner.

2. The *Apostle Paul* following in the footsteps

of his Master emphasized by *practice* and *precept* the importance of personal evangelism. The major part of his soul-winning work was *personal* and *individual*. It is true that he taught and preached in synagogues and school-houses, but he was in the "*market place daily*." He also practiced, and preached, a "house to house" religion. The record of the Book of Acts, and the letters of Paul, prove conclusively that the *laity* were co-workers with the apostles in making Christ known. Just as soon as a new convert found Jesus as Saviour, he in turn went out to find another. Such names as Priscilla, Aquilla, Tryphena, Tryphosa, Persis, and others are mentioned by the great Apostle as being "fellow workers" with him in winning a lost world to Christ. The many churches organized by Paul were led in their soul-saving mission by the laymen who constituted their membership.

3. *Church History* teaches us the importance of personal evangelism. The whole history of the church is a story of individual accomplishment. Evangelistic success has come always in proportion to the number of believers who have spent themselves without stint to reach the people with the gospel message. Whenever this work has been left to the preachers alone the results have harmonized with the number engaged in the effort. On the contrary, the great ingatherings, coming from every sort of effort, have been traceable to the vital interest and endeavor put forth by the laity as well as the preachers.

The Protestant Reformation was, in large measure, a return to the methods and practices of the early church. It sought to arouse the laity to a sense of personal obligation. The reformers sought to restore the *individualism* that had been crushed and lost under the domination of Rome. This done, Protestantism went forward at a rapid rate for many years. But again the Christian world lapsed, and became cold, worldly, godless, critical, formal, and indifferent. At this juncture God raised up John Wesley to revive individualism and the fires of evangelism. Mr. Wesley attributed the marvelous success of his mighty movement to the hearty cooperation of his followers. He said of them, "They were all at it, and always at it. Each new adherent was not only set to work but kept at it."

4. The world's *greatest preachers* have emphasized the importance of personal evangelism.

Spurgeon said, "I teach my flock—to become all things to all men that by all means they might win some."

Henry Ward Beecher said, "The longer I live the more confidence I have in those sermons preached where one man is the minister and one man is the congregation."

Dr. Lyman Beecher at the height of his great ministry in Boston said, "Oh, it is not I that do it; it is my Church. I preach on the Sabbath as hard as I can and then I have *four hundred* church members who go out and preach every day in the week. They

are preaching all the time, and that is the way, with God's blessing, we get along so well."

Dr. George W. Truett, one of the greatest preachers and soul-winning pastors alive today, had this to say on the subject of personal evangelism—"The supreme method of winning the world to Christ is the *personal method*, the bringing of people to Christ one by one. That is Christ's plan. When you turn to the Holy Scriptures, they are as clear as light, that God expects every friend He has to go out and see if he cannot win other friends to the same great side and service of Jesus. The early church went out and in one short generation shook the Roman empire to its very foundation. It was a pagan, selfish, sodden, rotten empire, and yet in one short generation, that early church had shaken that Roman empire from center to circumference, and kindled a gospel light in every part of that vast domain. And they did it by the *personal method*. There can be no substitute for personal evangelism.

The writer, in an interview with Dr. J. Frank Norris who has built up one of the largest churches in the world, if not the largest, asked him the secret of the marvelous growth of that great institution. His reply was, "We emphasize the Bible as the Word of God, the work of the Holy Spirit, *prayer*, and *personal work*." This great sentence is worth thinking about, and if put into practice will make any church a force in the life of the world.

Dr. William A. Sunday, in one of his great sermons during the Cincinnati Campaign said, "No

generation in the history of Christendom has presented to the Christian, greater nor more abundant opportunity for individual Christian service than the present one. It is the day of all days for *individual evangelism*." Mr. Sunday not only believes in the importance of personal evangelism, but he has the knack of putting more personal workers in the field than any preacher since the days of the Apostle Paul.

EVERY CHRISTIAN A SOUL-WINNER

This is the ideal of Christ and the New Testament. There is no excuse for laxity or indifference here. Any Christian, whose life is right, can win souls. One does not have to be an ordained minister, nor a graduate of some college, Seminary or University—any Christian can do it. The most humble Christian in the world can be a soul-winner. *Andrew* was a simple, untaught fisherman, but this handicap didn't keep him from being an effective winner of men. Simon Peter's Greek is far from classic, but this simple man became one of the greatest soul-winners of Christian history. The out-cast Samaritan woman, after one interview with Jesus, was ready to tackle a city for Christ, and "many believed" because of her testimony.

The writer was introduced a few years ago to Dr. Mitchell, the deaf and dumb evangelist of South-wide fame, and was told that during a period of a dozen years, this man who can neither speak nor hear—had won two thousand people to Christ.

If a man thus handicapped can do that, what can

we do who have all of our faculties intact? We should bow our heads in shame and ask God to teach us anew how to be winners of souls.

On another occasion, in the city of New Orleans, we were introduced to a little dwarf, hunch-back, *scissor-grinder*, and were told that during a period of twelve months that this little, frail, untaught, scrap of humanity had won more than one-hundred souls to confess faith in Jesus Christ as Saviour. We looked into his pale, yet earnest face, and as the tears streamed down our own, we cried, "O God, forgive us, for we are not worthy to stoop down and unloose the latchet of his shoes!" My gentle reader, are you worthy? In the face of such evidence, let us go forth "willing to spend and be spent" for the souls of others.

THE PLACE TO BEGIN

The place to begin as a personal soul-winner, is just where Andrew began—at home. "Every man over against his own house." Just as soon as Andrew found Christ, he immediately thought of that wicked brother back home, and he didn't stop until he "brought him to Jesus." If every Christian would do as Andrew did, the story of the American home would be different. Why are we careless in the home? Nothing we can do will atone for carelessness here. And yet, carelessness in the home is the besetting sin of the American people. Surely we ought to know that the Christian home is the citadel of the nation. The decline of the home means the decline of the Nation. The fall of the home

means the fall of the Nation. The Christian home is the hope of society and the world. No parent can afford to neglect the religious training of the home. God says through His prophet, "The father to the children shall make known the truth," (Isa. 38:19). "How shall I go up to my Father, and the child be not with me? This should be the soliloquy of every father, mother, and relative. If there is a lost child in the home Christ says, "Bring him to me," (Matt. 17:17). The question, "Is the young man safe?" should not be postponed until Absalom is dead. It will be too late then. Is it well with the home? "Is it well with thee; is it well with thy husband; is it well with the child?" When we have answered this question in the affirmative, we shall then be ready to go from "house to house," from "market place to market place" with the challenging message—"Come and see."

THE SOUL-WINNER'S EQUIPMENT

A good fisherman wants the best possible tackle as he launches out into the deep. So with those who would catch men, they should have the best. The finest of all arts is the art of *catching men*, and those who aspire to master this art can study the following ten suggestions with profit. To be a successful soul-winner one must—

1. Know Christ as Saviour. The blind cannot lead the blind. Christ must be an experimental reality. Outward profession and church membership will not suffice, you must know that you "have been with Jesus."

2. One must be willing to be led by the Spirit—the Holy Spirit, the third person of the Trinity. “He will guide you into all truth,” (Jno. 16:13). He will not only guide you in the understanding of the truth of Christ, but will impart the *power* necessary to make that truth effective. “Ye shall receive *power*, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth,” (Acts 1:8). It is impossible to witness effectively without the presence and aid of the Holy Spirit. Without Him there can be no *conviction*, for He it is who “will convict the world of sin, and of righteousness, and of judgment,” (Jno. 16:8). Without Him there can be no new-birth. “Ye must be born again,” and that birth must be “of the Spirit” if one is to see the kingdom of God. This fact will be made clear by reading John 3:1-12. How futile then will it be to try to win men to God without the aid and direction of the Holy Spirit.

3. If you would be an effective soul-winner *know your Bible*. “*Study* to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,” (2 Tim. 2:15). “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be *perfect, thoroughly furnished* unto all good works,” (2 Tim. 3:16, 17).

4. Live the *prayer life*. “Be careful for nothing; but in everything, by prayer and supplication with

thanksgiving let your requests be made known unto God," (Phil. 4:6).

"The effectual, fervent prayer of a righteous man availeth much," (James 5:16). "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly," (Matt. 6:6).

5. Be *tactful*. "Giving no offence in anything that the ministry be not blamed; but in all things, approving ourselves as ministers of God, in much patience in afflictions, in necessities, in distress," (2 Cor. 6:3, 4).

"Be ye therefore wise as serpents, and harmless as doves," (Matt. 10:16).

"I have become all things to all men, that I might by all means save some," (1 Cor. 9:22).

6. Be *courageous*. No coward can be an effective soul-winner. We should never be afraid to speak out boldly for Christ.

"But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard," (Acts 4:19, 20).

"Let none that wait on thee be ashamed: let them be ashamed that transgress," (Ps. 25:3).

"I am not ashamed of the gospel of Christ,, for it is the power of God unto salvation to everyone that believeth," (Romans 1:16).

7. Live a life *separated from the world*.

"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said I will dwell in them; and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye *separate* saith the Lord, and touch not the unclean thing, and I will receive you," (2 Cor. 6:14-17).

8. Be *deeply concerned* for the lost. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," (Romans 10:1).

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles shall see Thy righteousness," (Isa. 62:1, 2). "And I will very gladly spend and be spent for you," (2 Cor. 12:15).

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," (Romans 9:3).

9. Make the *way of salvation plain*. "For by grace are ye saved through *faith*; and that not of yourselves: it is the gift of God: not of works lest any man should boast," (Eph. 2:8, 9).

10. Go forth in *faith*. "Above all, taking the shield of *faith*, wherewith ye shall be able to quench all the fiery darts of the wicked," (Eph. 6:16).

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck," (1 Tim. 1:19).

"I can do all things through Christ who strengthens me," (Phil. 4:13).

CHAPTER VIII.

CHILD EVANGELISM

"Suffer the little children, and forbid them not to come unto me: for of such is the kingdom of heaven," (Matt. 19:14).

It is most encouraging to note that we have come upon a time in which child evangelism is being emphasized as never before in the history of Christianity. This simply means that we are getting back to Christ and the New Testament. Jesus and the early church made much of the child. Jesus placed the child "*in the midst*"—made him central. "And Jesus called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which *believe* in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea," (Matt. 18:2-6). "Take heed that ye *despise* not one of these little ones; for I say unto you; That in heaven their Angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost," (Matt. 18:10, 11).

These passages teach us some very practical lessons in regard to our relation to, and duty toward, the child. It may be helpful just here to make a brief summary.

1. We should put the child "*in the midst*"—in our hearts, thoughts, and plans.

2. If we would be great in God's sight, we must first be *humble*, like the child.

3. When we receive the children into our hearts and thoughts, "*in Christ's name*," we indeed receive Christ Himself.

4. The man who would "*offend*" or "*cause to stumble*" one of these little ones who *believe* in Christ is walking on dangerous ground. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

5. We are warned not to "*despise*"—"these little ones," but love them, and seek their salvation. "For the Son of man is come to save that which was lost," (Matt. 18:11).

Jesus was never too busy to give attention to the children. In the following passages we have a beautiful incident which most strikingly sets forth the attitude of Jesus toward children. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much *displeased*, and said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you,

whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his *arms*, put his hands upon them, and *blessed* them," (Mark 10: 13-16). We make mention of this incident simply to show the *love* and *concern* of Jesus for children. This passage does not teach infant baptism, neither does it teach that these children were old enough to understand the plan of salvation. Mark says they were "young children" and Luke says they were "infants." Being infants they were already safe. Dr. E. Y. Mullins, in "Talks on Soul Winning," says, "No one now believes that children dying in infancy are lost. Provision is made for them in the all-inclusive atonement of Christ, and God in his own way regenerates and cleanses them from the taint of sin. But when children reach the age of personal responsibility they become accountable to God as individuals, and they offer the most promising of all fields of endeavor for the soul-winner."

It is all the more striking to note that Jesus loved and showed his concern for these children before they reached the age of personal responsibility, and we should do the same. We cannot begin too early in teaching and influencing the children of our day *toward* Christ. Surely the Cradle Roll, Beginners, and Primary departments have come to the kingdom for such a time as this. The Jews and Catholics have long since learned the importance and value of beginning early in the religious training of their children. A hint to the wise just here should be sufficient.

SOME REASONS WHY WE SHOULD BRING THE CHILD TO
CHRIST

1. Because it is the *Will of God*. "It is not the will of your Father which is in heaven, that one of these little ones should perish," (Matt. 18:14). The context shows the anxiety of our Heavenly Father for the salvation of the children. If the children are lost it will not be God's fault, but ours.

2. Because Christ is *anxious* for the children to come to Him. He has shown this both by example and explicit command, (Matt. 19:13-35). His rebuke is to those who would, in any wise, stand in the way of the children coming. How dangerous it is to stand between Christ and the child.

3. Because the child *needs* Christ. Children who *have reached the age of personal responsibility are* lost and need to be saved just as truly as older people. "All have sinned and come short of the glory of God," (Rom. 3:23). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him," (Jno. 3:36). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," (Mark 16:16). "Ye must be born again," (Jno. 3:17). Surely these and scores of other passages, that could be given if space permitted, teach the absolute necessity of bringing the child through conversion to Christ. This experience we call conversion or regeneration is fundamentally the same in the child as in the adult. Regeneration is of God, and the result in any case is a "new

creature." The outward manifestation may be different, and usually is, but the inward process is the same. All must be "born of the Spirit"—to enter the kingdom of God. It would indeed be folly to expect the same manifestations of remorse, regret, and deep emotion, in the child that we see in the hardened sinner. And yet many good meaning people expect the outward manifestation to be the same in every case. They expect everybody, children and all, to act just like they did, and if they do not they discredit their experience and say it wasn't genuine. This is a big blunder, and as a result of such ignorance many babes in Christ Jesus, have been wounded and dwarfed, right at a time when they most needed sympathy and help. Wisdom and tact of the highest sort are needed here.

Another matter of vital importance should be understood in this connection—the *age of personal responsibility*. When do children reach the age of personal responsibility, or as we sometimes say, accountability? No hard and fast lines can be drawn here. No definite age line can be given to suit all cases. It all depends on the training and capacity of the child. Children vary greatly in their capacity to receive and understand religious truth. Some will understand the essential meaning of the gospel at a very early age, others will have to be much older. The writer has witnessed beautiful conversions at five, six, and seven years of age, and on the other hand has seen children, ten and twelve, who had had no sense of sin and seemed to be incap-

able of grasping the most simple truths of the gospel. The very fact that we do not know the exact age of personal responsibility in each case, makes it all the more important that we begin early the religious instruction of the child, and that we watch with anxious eyes for the first opportunity to lead the growing soul to the Saviour.

4. We should lead the child to Christ early, because the child is more *responsive* to the appeals of the gospel than the adult.

It is comparatively easy to reach the child, but hard to reach the adult. Advancing years harden the heart and reduce the chances of conversion. We are told, by those who are in a position to know, that 75% of those who become Christians do so before they are fifteen years of age—between eight and fifteen. Anyone who has had much experience in evangelistic work knows that this percentage is near the mark. If further proof is wanted the following interesting table prepared by Dr. George Albert Coe may be interesting:

AGE OF CONVERSION OR DECISIVE AWAKENING
OF 1,784 MEN.

	Cases Examined.	Average Age.
Graduates of Drew Seminary	776	16.4
Y. M. C. A. Officers	526	16.5
Starbuck's Conversion Cases	51	15.7
Starbuck's Cases of Spontaneous Awakening..	75	16.3
Members of Rock River Conference	272	16.4
My own Class of Decisive Awakening	84	15.4
Total	1,784	16.4

It will be noted that this table deals with the conversions of men, and many of them were probably led to Christ years before they publicly confessed Him. It is also well to remember that girls, as a rule, yield to Christ earlier than boys. But the point we would emphasize here is—the earlier we begin in winning the child, the easier the task and the more certain will be the results.

5. Early conversions usually *mean more* to Christ, to the child, and to the world. When the child is won Christ gets a soul, plus a life.

When the aged, the hardened sinner, is won Christ gets a soul, but very little of the life. Why is it then that so many good people rejoice more over the conversion of a hardened sinner than they do over the conversion of a child? We should rejoice over both, but never discriminate against the child. "There is joy in the presence of the angels of God over one sinner that repenteth."

Anyone out of Christ is a sinner, and there is joy among the angels over *all sinners alike*, when they turn to Christ as Saviour. "Is it well with the child?" We should never let up in our efforts until we can say—"It is well." Then, we can rejoice with the angels.

THE WINNERS' PREPARATION

The one who would win children should be willing to make the necessary preparation. There are some things the successful winner of children "*must know*."

1. He must know Christ as Saviour. Christ

must be real to the winner of souls. The better you know Him, the better you can win children. "That I may know Him" is the heart cry of every true soul-winner.

2. You will need a practical, working knowledge of the Bible. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the world of truth," (2 Tim. 2:15).

3. Know the *child*. Child study is not a foolish fad, but a mighty lever in the hands of him who would lift the child up to Christ. You must know the child *individually*—his *character*, surroundings, associates, *habits*, knowledge, home training, etc. The more you know about him the easier it will be to win him. Each child should be studied separately and dealt with separately.

It is dangerous to try to lead children en masse to Christ. You may get them into the church this way but many of them will not know Christ when they get in. We need to be very careful here as we have enough unconverted people in the churches now. It is a tragedy to bring anyone into the church who doesn't know Christ.

THE WAY TO BRING THE CHILD TO CHRIST

1. Seek the guidance of the Holy Spirit. Let Him lead you all the way—every step of the way.

2. Hold up Christ. Not the Church, not ordinances, but Christ. Let him see "Jesus only." It is our duty to make Christ real to the child. Hold Him up as a real friend, and as a real Saviour.

3. Use simple language. Not the language of books but the language of the child. Use simple common-place illustrations. Illustrations taken from every-day life are the best. Jesus illustrated the most sublime truths of the gospel by using simple, common-place illustrations. "Follow thou me," is His command to us.

4. Make the plan of salvation plain. Explain to the child what it means to *turn* from sin, what it means to *love*, what it means to *trust*. All of these terms can be illustrated from every-day life.

5. Draw the net. When the child is ready to turn from sin and all wrong doing, ready to love and trust Jesus as his Saviour—*draw the net*. Keep in close communication with Jesus yourself. Listen for His whispers. He will make known the opportune moment.

DECISION DAY

Decision Day is an institution of our modern Sunday school and has been widely and effectively used in recent years. If it is rightly used it is a blessing, if not, it becomes a curse. What do we mean by Decision Day? It is a special day set apart quarterly, semi-annually, or annually, on which the unsaved are appealed to, to make a definite decision for Christ and confess Him publicly. The writer has used this day for a dozen years very effectively. However, there are a few important things to bear in mind.

1. Before the Day.

(1). Set the time well in *advance*, so that all

interested will have time to know about it and get ready for it.

(2). Plan for it. Nothing worth while can be done without some wise planning. Plan the program, the sermon, and the music. Plan to have both parents and children present if possible. Don't leave anything to chance. Train the workers. Make them feel the responsibility resting upon God's "watchman."

(3). Seek the cooperation of all those who should be interested—pastor, officers of the church, officers of the Sunday school, teachers of the Sunday school, every member of the church, and the parents and friends of the children.

This cooperation may be secured by a special sermon, public appeals, personal invitations, and personal visits.

(4). Pray! Pray! Pray! Get every Christian connected with the work in any way on his knees before God in behalf of the lost. The more prayer meetings in advance of the day, the better. There should be prayer meetings in the homes, at church, in the class room, and in the "closet." "Pray without ceasing."

2. *On the Day.*

(1). The pastor is naturally the leader. His heart must be on fire, and his appeal must come from the depths of his soul. Nothing mechanical nor artificial will do at a time like this. His whole being must be charged and surcharged with the Spirit of God.

(2). The music must be spiritual and in harmony with the message and the occasion.

(3). The workers, spirit-filled and spirit-led, should be in their places. Some will sing, some will pray, and those best adapted will do the personal work. Two appeals should be made to every lost pupil in the school—one by the teacher in the class room, and one by the pastor in public, and if need be a third should be made by some wise, tactful, personal worker standing by the pupil's side.

3. *After the Day.*

We must keep a careful record of these decisions as they are sacred in God's sight, and should be in our sight. We must then follow up these babes in Christ Jesus—instruct them in regard to the ordinances, and lead them on to church membership.

Are we to leave them here? No! No!

The wise church will put her strong arms of protecting love and care about them and continue to nurture them until they become "full grown" men and women "unto the measure of the stature of the fullness of Christ."

"Is it well with the child?"

CHAPTER IX.

CHURCH EVANGELISM

“Do the work of an evangelist,” (1 Tim. 4:5).

An evangelist is anyone who brings the glad tidings of Jesus Christ to others. Every Christian can, and should be an evangelist. If one is born again he is naturally interested in others. One of the best evidences that you are a Christian is your concern for the souls of other people. John says, “We know that we have passed from death unto life because we love the brethren.” Any Christian, whose heart is right, can win souls, and should be “doing the work of an evangelist,” three hundred and sixty-five days in the year. To be sure, not in the professional, itinerant sense, as it would be impracticable and impossible for every Christian to be a traveling evangelist. There will always be room and place for the God-called, New Testament, traveling evangelist, but of his work we are not concerned in this chapter. We must limit this discussion to *Church Evangelism*.

KINDS OF EVANGELISM

There are many kinds and types of evangelism. We have personal evangelism, pastoral evangelism, church evangelism, itinerant evangelism, union evangelism, and world evangelism. These different types may overlap somewhat, but they all have a

place in the advancement and progress of the kingdom of the Lord.

CHURCH EVANGELISM DEFINED

Church evangelism—"is the co-operative effort of pastor and people in winning the lost, within their personal reach, to Christ." Within the reach of every church, is a certain constituency of lost people who need our Christ and His gospel, and it is the first business of every church to win that constituency. It may be a never-ending task, but we must keep at it. We should never let up until the last man has been reached.

THE BEST WAY

Is for the pastor and people to get the task on their hearts and then work *together* daily, and in special revivals, to accomplish it. The pastor, naturally, should be the leader, both in this daily effort and in the special revivals. It is always best, where possible, for the pastor to be *his own evangelist*. Many churches have an idea that to have a revival, some other pastor or professional evangelist must be invited to lead in the work. This may be a good way, but certainly it is not the best way. The writer has tried both ways, and experience and observation compel him to conclude that the pastor is the logical man to do the preaching in all the revivals of his church *provided* he feels equal to the task, and can teach, and lead, the church to back him up. The wise church will follow the pastor, instead of custom, in this important matter. I

know some will argue the advantages of the "new voice" and the "new broom." There may be some seeming and imaginary advantages, but these are, in the majority of cases, offset by a bad reaction or aftermath in which the pastor has the bag to hold, and all too often has to turn it loose and move on to some other field. Why? Because the "new broom" with a few slick-worn sermons has stirred up a lot of excitement and stolen the affections of the church and new converts. There are, of course, many beautiful exceptions, but the exceptions are still too few. Cheap evangelism is one of the outstanding causes of short pastorates today.

PREACHERS PREPARATION

If the pastor is to be his own evangelist he must make *special preparation* to that end.

1. It will be necessary for him to make *special mental preparation*. It will require more sermons and therefore more study. The wise pastor will study his Bible daily, and by so doing will find inspiration, illustrations, and the bulk of his sermon material. The preacher who wins souls must preach the Bible and make Christ his central theme. However, he should not stop here. He should study history, literature, life, current events, and if time permits, a little science or philosophy will not hurt—if he is well balanced. Jesus drew his illustrations from everywhere, and wise and resourceful is that preacher who follows in His footsteps. The sermons of other men are oftentimes helpful and suggestive,

but watch the snare. If we are to make our sermons grip and hold attention, we must keep fresh and resourceful. Why should a preacher become dry and stale? He has the most interesting message in the world to deliver, and the universe with its wealth of material stands waiting his command.

2. *Sermon preparation.* It is wise to begin months in advance. In daily study, texts and themes will come which are especially suited for revival work. Just as soon as the annual revival closes, begin at once on special sermons for the next one. The successful hunter has his license and ammunition all ready when the hunting season arrives. It takes a lot of ammunition for the preacher who holds his own revivals and preaches to the same crowd every Sunday.

3. *Heart preparation.* The preacher's soul must be on fire for lost souls. He will need extra power and inspiration for this special task. How may these be obtained? Read the great evangelistic messages of the Bible and study the lives of the men who delivered them. Go back and study afresh the biographies and burning messages of the great soul-winners of earth. The story of soul-winning, from the cross until now, is a wonderful story. It will pay you to trace it. When I study the life stories of Peter, Paul, Luther, Knox, Spurgeon, Moody, Chapman, Finney, Sunday, Fanny Crosby, and scores of others, my own heart burns and yearns for the *power* necessary to be an effective soul-winner. Last, but not least, if we would be soul-winning

pastors, we must spend some of our best moments in the closet with Him who has "all power" both in heaven and on earth. We must talk to God before we can really speak to men. Knowing this, let us reverently "watch and pray" until our souls are charged and surcharged with the spirit of Him who said "follow thou me."

CHURCH PREPARATION

It is not enough for the preacher to be prepared, the church also needs *special* preparation. Many revivals are failures because the people lack preparation. Any special task calls for special preparation. The wise pastor will begin at least two months in advance.

1. Begin with the *officers*. Talk and pray with them about your plans. Get them back of you. Set a time, but first ask God's direction about the *best time*.

2. Bring the matter before the *whole church* for final decision. Church backing is absolutely necessary to success. It means everything to have the authority and backing of the greatest institution in the world—the New Testament Church. A church with the mind of Christ. There are thousands of good pastors who would be delighted to hold their own revivals, and thus lead the church in the work of evangelism, but their churches will not get back of them. They are more concerned about entertainment than souls. Any pastor, whose soul is on fire for lost souls, can hold a good and successful revival

if he has the cooperation of his church. The evangelistic church makes an evangelistic pastor, and the evangelistic pastor usually makes an evangelistic church.

3. *Talk* about the coming revival, and get the people to *talking*. It may take a special sermon to get them started. Talk it everywhere, until it becomes the talk of the town.

4. Hold *cottage prayer meetings* at least six weeks previous to the revival proper. Divide the city or community into sections, and have at least one prayer meeting a week in each section. The more the better.

5. Call for *volunteers* who will volunteer to *try* to win at least one soul during the revival. They may fail but the effort will be a blessing. Teach this class of volunteers some book on soul-winning. ("Winning to Christ;" "One-To-Win-One Helper;" "Taking Men Alive;" "With Christ After The Lost," etc). The writer has had as many as one hundred volunteers, studying at one time, the fine art of winning souls. Train them, and send them out, as did the Master, and then watch results. Something is bound to happen with one hundred trained workers in the field, and it will happen.

6. *Afternoon prayer meetings*. The afternoon prayer meetings take the place of the cottage prayer meetings after the revival starts. They can be held in some home or at the church. Where a service is held in the afternoon some morning hour should be selected.

7. Prayer meetings should also be held *fifteen minutes before the evening service*. The writer has departmental prayer meetings at this period and has seen as many as one hundred and twenty in the Junior prayer meeting alone. Aside from these, the women meet in one big room and the men in another for prayer. The pastor usually meets with the men, and how it stirs his soul to see from 75 to 100 men praying for him, lost souls, and the service to follow. Who couldn't preach with 200 or more people praying for him just before the service? Results are sure when people pray. The best revivals are not only *worked up* but *prayed down*. If we do our part God will certainly do His—He never fails.

ADVERTISE

There is a saying, "It pays to advertise," and it certainly does. If you don't believe it, try it. Business men know it pays, and wide-awake churches know it. The Devil also knows it and makes good use of it. If the thing that we are doing is good and worth while, we should let the world know about it. We are in the *Soul Winning Business* and we should let the lost world know about it. How can we do it? Through the medium of the daily paper, county paper, denominational paper, and the local church paper. All of these can, and should be used to advertise Kingdom Business. Hand bills, window placards, bulletin boards and small cards, containing the sermon themes, are all of inestimatable value in advertising revivals and any worth while work of

the church. Last but not least, use the human *tongue*. Get people to talking about the revival and the things of God. It is the business of every Christian, not to *boast*, but to *boost*.

“Put your hammer in the locker,
And the anvil too, likewise,
Anyone can be a knocker,
Any fool can criticise.”

Cultivate a winning manner,
Though it hurts your face to smile,
And seems awkward at the outset,
Be a *booster* for a while.”

Don't be afraid to *advertise*, remember always the words of Him who said, “For the children of this world are in their generation wiser than the children of light,” (Luke 16:8). It should not be so, and we should see to it that this indictment is not brought against the church of our day.

GOOD MUSIC

Good music is “half the battle.” Good music does certainly play a large part in modern evangelism, and in all of the work of the church of our time. Why has the church been so slow in discovering the *value of good music*? Music had a large place in the worship of the ancient temple, and should have a large and worthy place in every Christian temple today. It is scriptural. Read the psalms, and listen to the early disciples as they sing around the Lord's

table in that memorable upper room. One of the outstanding needs of Christianity today—is trained, efficient, and consecrated leadership in the realm of song. Every church needs someone who can lead the choir—"the battlefield of the church" aright, and also the congregation. This leader should *know Christ* and *know music*, and should seek to put Christ's spirit into every song and service. The church should be just as careful in calling this man as in calling a pastor. He should be a man who has both *religion* and *common sense*. There are too many would be singers who have good voices, but lack religion and good old sound common sense. This is the trouble with some singing evangelists, and they wonder why they are not invited back the second time. We need more evangelistic singers like Fred Schofield, H. Evan McKinley, David M. Hughes, etc. Men of their type are a blessing to any church. They train the children, the congregation, the choirs—and have the people singing their songs long after they are gone. They leave behind a singing church and a happy people. They inspire the preacher, and put pep, spirit and power into every service. Good singing means good preaching. The two go together. Our daily prayer should be for more *good singers* with the spirit and consecration of that immortal singer who sang, "I will sing of mercy and judgment unto Thee, O Lord, will I sing," (Ps. 101:1). The pastor who would hold his own revivals should give special attention to the musical program of his church. The more music, the

better, if it is of the right sort. Music not only helps to draw the people, it helps to hold and win them. It prepares them for the preacher's message, and prepares the preacher to deliver his message. Wise is the church that knows and appreciates the value of good music.

THE EVANGELISTIC SERVICE

It should be *brief, direct, inspiring, and decisive*. The people have to work during the day and should not be kept too long—if you want regular attendance. The singer should not hog all the time, neither should the preacher. They should go about *fifty-fifty*. It is a mighty good thing in evangelistic work to know just *when to stop*. There is always a *strategic moment* to draw the net, but only Christ and experience can make that moment known. Many good and eloquent preachers fail just here. They are good preachers but poor evangelists, because they let the supreme moment pass. They are not willing to stop and draw the net until they have gotten in every point, poem, and illustration. Souls are worth more than sermons, and if you reach *white heat* before you get off that pet illustration—*draw the net*. Hit while the iron is hot, that illustration you didn't need will keep. A sermon too long, or a song service unduly prolonged, usually proves fatal to an evangelistic service. "Be ye therefore wise as serpents, and harmless as doves," (Matt. 10:16).

ADVANTAGES OF THIS METHOD

1. It makes the church evangelistic, not only during the revival, but 365 days in the year.

2. It develops the evangelistic gifts of the pastor, and brings out the best there is in him.

3. It binds the new converts to the church and pastor, in a way that is impossible by any other method.

4. It makes the work permanent and lasting. The new members stick better, and are more easily lined up with the work of the church.

5. Last but not least, it makes the ideal of a perennial revival a reality. This is as it should be, "And the Lord added unto the church daily those who were being saved," (Acts 2:47).

DOES IT REALLY WORK

The method advocated in this chapter is not theory, as it has been tried by the author for nearly fourteen years in his own church. He knows it will work for he has tried it out in two pastorates. It has also been tried by such outstanding men as Russell H. Conwell, Geo. Truett, F. F. Gibson, H. A. Porter, Frank Norris, James Leavell, Louis Albert Banks, Charles L. Goodell, J. Wilbur Chapman (when he was in the pastorate), Paul Raider, and scores of others. You do not have to be a Conwell or a Banks to use it. Any pastor who dares to break with custom, and has a passion for souls can do it. The writer has tried it for ten years in one pastorate, and during that period held twelve revivals,

continuing three weeks each. The results were not spectacular, but very gratifying in a Catholic city, surrounded by a race track, road houses, saloons, gambling dives and nearly every other device known to the devil and his crowd.

The average was more than one hundred additions a year, and some years there were more than 200, and from a little struggling band, the church grew to be one of the largest churches in the city of Covington, Kentucky. A beautiful new plant with modern equipment was built, and the church led the association of twenty-four churches in *soul-winning* and Sunday school attendance for nearly ten years. These results may seem meager to some, but they at least prove that the average pastor, with an average church, can do the things advocated in this chapter. The writer held a number of revivals each year outside his own church, and enjoyed the work and fellowship very much, but he still believes from the depth of his soul that the above is the ideal method, *when it can be carried out*. He believes it despite the fact that he is now giving all of his time to the work of general evangelism.

However, if the above method cannot be carried out for any good reason, the next best thing to do, is to secure the services of some good pastor with evangelistic fire and zeal, or some good, well recommended evangelist. There is much to be said in favor of two good men working *together* in the great work of evangelism. The disciples went two and two, and Paul and Barnabas did likewise, but

be it remembered—they were not doing church evangelism, but rather *general evangelism*.

IT PAYS TO WIN SOULS

Souls are more important than methods, and the writer has no quarrel with any method that reaches souls and gets permanent results. The biggest paying business in the world is the business of winning souls, and every Christian and church interested in real dividends should get into this business heart and soul.

“Let him know, that he who turneth a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins,” (James 5:20).

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever,” (Daniel 12:3).

“He that winneth souls is wise,” (Prov. 11:30).

In view of these and many other passages, it behooves us as pastors, churches, and Christians to be “wise” and go out and—“Do the work of an evangelist.”

CHAPTER X.

COOPERATIVE EVANGELISM

"O Lord, revive thy work in the midst of the years," (Hab. 3:2).

We mean by cooperative evangelism what is usually termed *union evangelism*. It is sometimes called Vocational or Professional Evangelism, especially as it operates in union revival services. In such evangelism all, or at least a majority, of the churches of a given community unite in a general evangelistic campaign, and invite some general, or professional, evangelist to lead them in the work. The campaign may be community-wide, city-wide or county-wide. Local conditions always determine the scope of the campaign. The churches cooperating do away with their regular services, put aside their regular program for the time being, and make their interests subservient to best interests of the general movement.

TWO TYPES

There are two types of union evangelistic campaigns, namely, the simultaneous campaign and the centralized city campaign.

1. The Simultaneous Campaign. This may be community-wide, city-wide or county-wide. In the city, the territory is divided, and a special evangelist, with his helpers, are appointed for each district.

If the campaign is county-wide, the cities, towns, and villages are used as centers of operation.

Sometimes the churches of a given community or city, launch out in a general campaign in which the pastors or visiting pastors do the preaching. Each church has its own services and plans, but all are engaged in the work of evangelism at the same time. Such a concerted effort is bound to be productive of much good. Certain denominations have often felt the need of concerted effort on the part of the churches of that denomination and have very successfully put on city-wide and county-wide simultaneous campaigns. The Home Mission Board of the Southern Baptist Convention has an Evangelistic Staff of sane, capable evangelists who are rendering an invaluable service to the denomination along this line.

2. The Centralized City Campaign. In this type of campaign one central meeting is held for the entire city in a large church building, public auditorium, tent or specially constructed tabernacle. D. L. Moody, Dr. J. Wilbur Chapman, Gipsy Smith, and Billy Sunday have been the outstanding leaders in popularizing this type of campaign. It was the writer's privilege to work with Mr. Sunday and his party through the Cincinnati campaign, and simple justice forces him to say that the campaign did for Cincinnati and surrounding cities a lasting good.

He did not always agree with Mr. Sunday's methods, nor did he agree with all that he said, but he is firmly convinced that he is God's man, doing

on a marvelous scale God's work in the world. He also feels that much of the criticism against Mr. Sunday and his methods is both groundless and unjust. Making due allowances for all of his short comings and eccentricities he is without question one of the greatest preachers of all time and the greatest soul-winner since the days of the Apostle Paul.

THE ORGANIZATION

The organization in these centralized campaigns is usually very simple and yet very complete—especially is this true of Mr. Sunday's organization. It is so complete that it reaches every phase of city life and turns all eyes and thoughts toward the great tabernacle. No class is overlooked or neglected. The work, before the campaign starts and after it begins, is directed by the following committees:

Executive Committee	Finance Committee
Publicity Committee	Devotional Committee
Music Committee	Usher Committee
Building Committee	Canvassing Committee
Offering Committee	

The central meeting should, of course, be held in the most convenient and accessible place. This question has to be decided in the light of local conditions. The question of a *place to meet*, or *building*, is a matter of vital importance. Those who have had the most experience in great Central Campaigns favor the *temporary wooden tabernacle*. The tabernacle has many things in its favor.

1. It can be built to accommodate any size crowd. It is hard to find a church building large enough to accommodate the throngs who will attend a great central meeting.

2. It is easy to speak in. The accoustic properties are always good in a tabernacle of the Sunday type. Public Auditoriums and tents are usually hard to speak in.

3. The seating facilities can be arranged to the best advantage. There are no galleries or noisy opera chairs to contend with in the tabernacle.

4. The saw-dust floor is free from noise and conducive to order.

5. The tabernacle itself is both an advertisement and a drawing card. The building of such a structure advertises the campaign and gets people to talking about it. In the Cincinnati campaign hundreds of people went daily, to see the tabernacle, in the course of construction. Too, people will attend the tabernacle that could never be gotten inside of a church building by any sort of means. Many such people are converted at the tabernacle and afterwards line up with the churches and become splendid workers.

6. Such tabernacles are inexpensive, and the lumber can always be sold to a good advantage after the campaign is over.

7. Additions, if necessary, are easily and quickly made. The tabernacle was enlarged twice during the Cincinnati campaign without calling off a single service.

8. The ventilation is ideal. The air is never stuffy in a Sunday tabernacle.

ADVANTAGES OF THE UNION CAMPAIGN.

That there are some advantages in a great co-operative campaign no thinking person will doubt. There are also some disadvantages, but just here we are concerned with the advantages. They are as follows:

1. Such a campaign attracts the attention of the whole community. It catches the public eye. The public press in big headlines gives full publicity to it because it is of general interest to the whole community. Extracts, and oftentimes whole sermons are published. Soon everybody knows about it and the majority of the people are talking about it. The revival is the theme of general conversation.

2. It makes a deeper and wider impression on the community than any single church could possibly make. There is a mighty inspiration in *numbers* regardless of what some may say or think. Certainly we are not to trust in numbers, nor depend on numbers alone, but any preacher knows that there is an inspiration in a big audience. The great throngs that attend a city-wide effort make a lasting impression on the community.

3. Christian people get acquainted and learn to love each other better. Prejudice and petty jealousy are removed, and real, genuine fellowship is promoted.

4. Such a campaign presents a *united front* to

the forces of evil. Great moral and civic reforms are often brought about. Many towns and cities in this country voted dry as a result of Mr. Sunday's campaigns. The Devil and his crowd have won many a victory because the forces of righteousness would not work together. We are not advocating denominational unity but simply Christian co-operation. Christian unity or organic unity will never come until all denominations are willing to unite on a plain *New Testament* basis, and it seems we are a long way from that time. But we can co-operate, at times, for the mutual advantage of all.

5. The central campaign attracts and reaches people who never go to church, and who would not be reached by a local church campaign. Many such people were won during the Billy Sunday Campaign in Cincinnati and are now useful members of the churches.

6. The general campaign will *sustain interest* much longer than a local church campaign. People will attend for weeks, and in some cases for two months, without losing interest. "Eight weeks will often accomplish four times as much as would have been accomplished in four weeks."—Biederwolf.

CRITICISM.

This form of evangelism has always been under fire, and especially in recent years. Much of the criticism has been just and some of it unjust. All will admit that we have had too much cheap, clap-trap, good-for-nothing sham, called evangelism.

It has been evangelism in name only. Evangelism has suffered greatly at the hands of little, two-by-four, half-baked men. Much of it has been commercialized, and not a little of it vaudevillized. Too many evangelists have been more concerned about *publicity* and *numbers* than about spiritual results. All of this and more can truthfully be said to the shame of modern evangelism. It will no doubt prove helpful in this connection to study some of the well balanced criticisms against Modern Evangelism.

“Modern evangelism makes much of numbers, parading statistics, and often with reckless mode of reckoning. It is easy to secure a show of numbers, but such numerical estimates are very deceptive and misleading. If superficial means be adopted; if people are encouraged to think that some simple outward act or step carries merit or brings salvation; or if in any way there is a carnal appeal to the hope of some self advantage, there will be a ready response. Sometimes an evangelist promises to all who sign his converts’ roll some helpful book of his own. Even such promise, however unselfish on his part, he has to guard carefully, lest some give their names for what they get. And the more spiritual a man’s methods are, and the more exalted his conception of his work, the less he will rely upon apparent results or make a show of numerical success.”
—A. T. Pierson.

“My first criticism of present-day evangelism, if I may use so strong a word as criticism, is of its too spectacular methods. Whole campaigns are not

infrequently conducted with as much regard to the effect produced upon the outside public mind as would be done by a circus or a theater show. If I mistake not, the word PUBLICITY as now so often used in the sense of advertising is of the evangelist's coining. But be that as it may, a publicity committee or agent is too often supposed to be one of the first requisites of a successful evangelistic campaign period.

In not a few cases the secular press is practically subsidized, not only by the expenditure of disproportionate sums in advertising, but by inducing reporters, by one means or another, to write up sensational accounts of the meetings and give them striking head-lines and abundant illustrations. Prominent names are sought for the committee lists; society women, who are not always interested in church but fond of notoriety, are persuaded to open their homes for parlor meetings; torches, brass bands, processions, newspaper cuts, slumming parties—these are but a few of the spectacular means and methods sometimes resorted to.”—John Bascom Shaw.

Dr. Charles L. Godell, in his book, “Pastoral and Personal Evangelism,” has the following to say: “The question of union evangelistic services is an open one. There is *much to be said in favor of a movement* that shall interest all the churches in a community in some general religious effort. If properly conducted, the churches are brought nearer together, pastors and members become better acquainted with one another, and the town or city is

edified to see their united front in aggressive spiritual work. I have frequently known of movements for civic righteousness which have resulted from union services. During the last few years many cities have been greatly *moved towards God* by union services conducted by *accredited* evangelists. The results which have attended them, so far as the general community was concerned, would seem to be much greater than would have resulted under more limited services in individual churches. The public *press* gives notices of the services and prints extracts from the sermons. People who do not go to church have their curiosity aroused and frequently are led to attend these meetings to their lasting benefit. All this and much more can truthfully be said in favor of union evangelistic meetings.

“As a matter of fact, however, the *most successful meetings* I have known in the number of conversions and actual additions to the membership of the churches *have not been union meetings*. In the union services the sense of personal responsibility on the part of pastor and members seems to be lessened. It is very easy to shirk a *general* duty. There is always the feeling that somebody else will do the work, and that somebody else is quite as responsible as are we for the success of the enterprise. The writer once received an invitation to hold union services from a committee representing sixty churches in a great city. He was promised an audience room that would hold 3,000 people, and assured of the sympathy and support of the sixty pastors. He was

unable to undertake the work and wrote to the committee, making this suggestion: If your *sixty pastors* will each hold special meetings in his own church, if only a hundred persons are present at each service, that will make, in the aggregate, 6,000 people, at least, twice as many as you would have in your union service, and if sixty pastors, drawing their official men about them, will give themselves wholly to this special work, each in his own church, among those whom he personally knows, and the responsibility for whose salvation rests in a special manner upon him, we are persuaded that the number of conversions will be many times greater, and the additions to the several churches will be greatly increased over that which would result from general services, and a sense of personal victory and blessing will abide with every church, which would be impossible under the other conditions. I am persuaded that a great element in spiritual victory is that the *church and pastor must feel in some way that they are dependent solely upon God and themselves*. If success does not come no one can be blamed but themselves. The battle is on. There are no reserves to be called up. It is a fight to the finish, and victory will be theirs if only they will do their full duty. There can be no defeat if they will follow God fully as did Caleb. The purpose of this book throughout, is an *appeal* to the *individual church and pastor and member*.

“Here must lie the *victory*. It is the crux of the whole situation. The sooner we are ready to pay the

price, the sooner we shall win. There are a *few accredited evangelists* in our country. They are kept busy all the time, and could multiply themselves indefinitely, if only they were able to do it, but they can be in but one place at a time. Only a score of cities at the most can expect to have the advantage of their services in any given year. What is to *become of the thousands of cities that cannot secure them?* If the work of Christ in America depends upon these men, great and powerful as they are, and honored of God as they unquestionably are in the winning of men, there will yet be awful dearth of spiritual interest, and evil forces will gain victories throughout the length and breadth of our land. *The only hope in the winning of our land to Christ rests upon the individual pastor and the individual church.* If we can have a hundred thousand pastors who are inspired of God and yield themselves to His holy purposes, and if only a score of members were to join each of them in uttermost devotion, this would give us a power in every town and city which would be simply irresistible. While admitting all that can be said in favor of union services, we still insist upon the individual pastor and the individual church cultivating their own field as the ideal of Christian service and the center of evangelistic power."

In his splendid book, "Normal Evangelism," Rev. O. O. Green says: "Our plea is for *normal evangelism*; for more reliance upon earnest prayer, faithful preaching of the Word, the leading of the Holy

Spirit, persistent personal effort, and less reliance upon the evangelist with his clap-trap methods.

"Evangelists have no doubt done a great deal of good but in many cases it is some good, plus or minus so much harm. God has raised up great evangelists to meet the need of the time and they have wrought nobly. In most cases their work was to fill up the gap, so to speak, which had been made by the neglect of *pastors and churches to discharge* their obligation to the unsaved world. It is quite evident that God never intended to *save* the world through the ministry of great evangelists or He would not have made so few of them. Here and there along through the ages God has raised up a Wesley, a Whitefield, a Finney, a Moody, a Torrey, a Gypsy Smith, to meet a pressing need and to show what He can do with a life that surrenders itself fully to Him. What He has done for these men He will in a large measure do for all His servants. "Power belongeth unto God." Therefore, let the people of God everywhere have a vision of a redeemed world through the service of Spirit-filled ministers and aroused churches; and then let them quicken their pace towards the goal of victory.

"Let no one think that this chapter is meant to be a wholesale condemnation of *evangelists*. Our chief aim *has been to point out some of the defects of modern evangelism*: in the following pages it shall be our purpose to show "*a more excellent way*." No doubt some one will say: "You must have had some very unpleasant experiences with evangelists."

No, such is not the case, for I have never had a professional evangelist to aid me in a meeting. My information has been gathered by a study of this question for several years. There are evangelists, however, on whom I would not hesitate to call if conditions were such that their assistance were needed. There are *evangelists* and *evangelists*. There are some brethren who are giving their whole time to the work of evangelism who might be technically called "professional evangelists," yet who are not because they do not bear the marks of professionalism. Some of these brethren have been pastors and avoid the objectionable features of modern evangelism; they are able to render valuable assistance to churches and pastors needing assistance, and many of them are qualified to carry on the work of the pioneer in opening new fields and in establishing new churches. There are some who are safe, sane, and sound; then there are some who are otherwise; the otherwise are the ones whom we should guard against. It is not the passing of the *evangelist* that is desired so much as the passing of his *professionalism*. The evangelist in the true sense is needed; but his professionalism is not needed in any sense."

SOME CONCLUSIONS

After a thorough study of this whole question of *Cooperative Evangelism* we are forced by deep conviction to make the following conclusions:

1. The history of evangelism shows conclusively that God has set his approval upon, and blessed in a

marvelous way, *Union or Cooperative Evangelism*. God has honored it, whether we believe in it or not. Anyone who will take the time to study the great soul-winning movements of Whitefield, Wesley, Finney, Nettleton, Moody, Sam Jones, Chapman, Sunday and Gypsy Smith is bound to be convinced of the truth of the above statement.

2. That this form of evangelism has made great *spiritual* and *numerical* contributions to the churches no one, acquainted with the facts, can doubt. Dead churches by the thousands, through the years, have been quickened and vast armies of recruits have been added to the fold. Dr. W. E. Biederwolf says, "Such evangelism however, deserves much credit even as the case stands, for not a little of it has been remarkably sane and thorough and efficient and has brought to the church, as any candid investigator will cheerfully admit, a goodly portion of her *numerical increase* across the years that have gone."

3. We are not to depend on Great Co-operative Campaigns and Special Evangelists to do the work of the churches. They are only to supplement and reinforce the work of the churches, at times and seasons, when the general situation demands united effort. The frequency of such campaigns will depend largely on the aggressiveness, or laxity, of the churches. If the churches are alive and aggressive such campaigns will be few and far between. On the other hand, if the churches become lax, careless, and indifferent, they will be needed oftener. They

will be needed in proportion to the aggressiveness of the churches.

4. Whenever evangelism of this type is under fire the fault usually lies with the *Evangelist*. Therefore, in seeking an evangelist we should seek one—

- (1). Who comes well recommended;
- (2). Who has been honored of God;
- (3). Who preaches the whole Bible, a full Gospel, without fear or favor;
- (4). Who is in sympathy with the pastor and his task;
- (5). Who upholds the church as a divine institution. Such a man can condemn the sins of the church without bringing the church into disrepute;
- (6). Whose methods are above reproach;
- (7). Who preaches Christ, and not himself;
- (8). Who preaches *regeneration*, instead of reformation;
- (9). Who is more concerned for souls than members;
- (10). Whose ambitions are spiritual, rather than Commercial.

Such a man will be an incalculable blessing to any community and his work will abide. D. L. Moody was such a man, and he furnishes a splendid example for the evangelists of all time to follow.

There will always be a *place* and a *work* for the sane, consecrated, prepared, Spirit filled, God called, general evangelist.

CHAPTER XI.

MUSIC IN EVANGELISM

"Come before his presence with singing," (Ps. 100:2).

"Be filled with the Spirit: speaking to yourselves in *psalms* and *hymns* and spiritual songs, *singing* and making *melody* in your heart to the Lord," (Eph. 5:19).

The *history* of music is an interesting story. Music had its origin in the heart of God, possibly, "When the morning stars sang together, and all the sons of God shouted for joy," (Job. 38:7). God put music in the human heart, and all down the ages the songs of the *heart* have been sung to the world. They sang in the time of Moses: "Then sang Moses and the children of Israel this song unto the Lord," (Exodus 15:1); "Then Israel sang this song, Spring up, O well, sing ye unto it," (Numbers 21:17). Deborah and Barak sang in the period of the Judges: "Then sang Deborah and Barak," (Judges 5:1). In the period of the Kings we read of *harps*, *singers*, *psalteries*, etc., (1 Kings 10:12). David was not only a great harper and singer, but wrote most of the Psalms—the hymn book of the Jews. Music played a large part in the services and worship of the ancient temple, and it should have a large and worthy place in every Christian temple today. Good music is both Scriptural and Christian. Jesus and

the early disciples sang around the Lord's table in that memorable upper room, and we read, "When they had sung an hymn they went out into the Mount of Olives," (Matt. 26:30). Paul and Silas started a revival in a jail at midnight by *singing* and *praying*. "And at midnight Paul and Silas prayed, and *sang praises* unto God; and the prisoners heard them," (Acts 16:25). Paul exhorts the Ephesians to, "Be filled with the Spirit: speaking to yourselves in *psalms* and *hymns* and *spiritual songs*, singing and making *melody* in your heart to the Lord," (Eph. 5:18, 19).

There has been a marvelous development in Gospel music since the days of the Apostles. Eusebius tells us that St. Mark taught the first Egyptian Christians how to chant their prayers. Chrysostom claims that the Apostles wrote the first Christian hymns. Romanus informs us that the twenty-third psalm was usually chanted at the evening meal as early as the time of St. Paul. Tertullian tells us in his *Apologia* that when the water was passed around for the washing of hands, each one of the company was asked in turn to praise God in song, and the selection could be taken from the Scriptures or improvised. The chanting of canticles, psalms, and Scripture was most likely borrowed from the Hebrews. St. Ambrose led the reform which gave emphasis to the *rythmical hymn*. Gregory the Great, pope from 590 to 604, collected all the church music of his day, added hymns and invented the *anthem*. He also invented and laid out the

scale from a fifth to a fourth. These intervals were supposed to be essential to any correct composing. This of course was found later to be a great mistake.

Franco, a monk of Cologne, wrote the first book on *measured* or *timed* music, in the tenth century. Time signatures began to appear about 1378, and the first book containing notes and time signatures, was printed in 1495 by Ralph Higdon in England. The notes used in this book were square. The first book containing round notes was printed in France in 1532, and yet, one hundred and fifty years passed before another with round notes appeared.

Harmonic music dates from the year 1700. Giovanni Monteverde contributed the modern style of composition and a system of harmony which has continued without interruption to the present time.

In the evolution of church music, especially Gospel music, we find such names as Charles Wesley, William Billings, Lowell Mason, William B. Bradbury, L. O. Emerson, George F. Root, P. P. Bliss, George C. Stebbins, Fanny Crosby, and a score of writers of the Moody and Sankey regime. These were the real originators of the modern *Gospel song*. They simplified and made singing popular with the masses.

In the field of evangelism Charles Wesley and Ira D. Sankey blazed the path and led the way. Following in their path we have such names as Alexander, Rodeheaver, Butler, Scholfield, Hughes, and scores of others who deserve to be mentioned if space permitted. The story of Gospel singing is

a wonderful story. The history of Christianity is, in a large measure, a history of song. All of the great revivals of Christian history have been accompanied by singing. Christianity, is a singing religion, and a songless revival is an unknown quantity among soul-winners. Gospel music, of the right sort, has ever been the true handmaid of evangelism. All of the great soul-winners of earth have known full well the value of soul-stirring music. Moody did, and for this reason took with him as his life long partner the great and beloved Ira D. Sankey; Torrey girdled the globe with Alexander, and Sunday and Rodeheaver have become as one in their great evangelistic campaigns. Who then can doubt the value of Gospel music in winning the lost world to Christ?

THE VALUE OF GOSPEL MUSIC

1. It prepares the *congregation* in *heart* and *mind* for the preacher's message. Such preparation as only music can give is absolutely essential to any far reaching evangelism. There is nothing that will stir and warm up a congregation like Gospel singing.

2. It *stirs* and *fires* the preacher's soul so that he can deliver his message in the most effective manner. It is almost impossible for a preacher to do *his best* and get the *best results* without the aid of a soul-stirring and soul-moving song service. Every preacher in the world, who has had any experience at all, knows the value of a good song service.

3. Gospel Music *supplements* the preacher's message and helps bring lost men to *decision*. Look back into your experience as you read these lines. What sinner, now saved by grace, has not felt and heard the heart call of—"Softly and Tenderly Jesus is calling;" "Only Trust Him;" "Just As I Am Without One Plea;" "Almost Persuaded," and scores of others that could be mentioned? The preacher preached, the Holy Spirit convicted, but it took the old song to help you to action and final decision. God in heaven, alone, knows the power of music in evangelism.

IMPORTANT ESSENTIALS

There are some things absolutely essential to the best results in Gospel music.

1. A good song *leader*, who knows the *Lord*, and who knows his *art* is the first essential. A good leader is the real key to good singing.

2. A *consecrated, trained accompanist* is just as essential as a good leader. An accompanist at the organ or piano who cannot do the job is an abomination, desolation in any revival.

3. Just as important as a good accompanist is a *good, well tuned instrument*. The best accompanist cannot make good music on an instrument out of tune. It is now the consensus of opinion among Gospel song leaders that a *piano* is far better than an organ for evangelistic services.

4. The *chorus platform* is another important matter too often overlooked in church architecture. This platform should be large enough for a good

chorus, built in proportion to the size of the auditorium, near the pulpit, and in right relation to the audience. The elevation should begin about on a level with the pulpit platform, and rise step by step, so that each row of singers is in plain view of the audience. The arrangement of the chorus platform in the Billy Sunday tabernacles, and in the Grace Temple Baptist Church, Philadelphia, where Dr. Russell H. Conwell is pastor, offer splendid models in chorus platform construction. The singing evangelist will find it necessary in many cases to erect a temporary platform suitable for evangelistic purposes.

5. The pastor, officers, and congregation must all *cooperate* in every possible way if the music of the church is to honor Christ and sweep lost souls into the Kingdom. The Gospel song-leader will be hampered and handicapped in all of his efforts unless he has the full cooperation of the church. Great evangelistic opportunities have been lost forever because of lack of cooperation here.

6. The *Song Book* is an important essential too often overlooked. The hymn book to be used in evangelistic services should be selected with great care, weeks in advance of the coming revival, by a committee competent to judge. This committee should not only select the best possible book to be had, but should order enough to meet the demand on all occasions. The average church hasn't half enough hymn books. The wise church will see to it that every person in the audience has a book.

EVANGELISTIC SONGS

The songs sung in the regular services of many churches are not suitable for evangelistic services. Songs *best suited* for the great work of soul-winning must have some outstanding characteristics:

1. They must have the evangelistic note—the wooing note.
2. They must have a *message* for the sinful human heart.
3. They must be *true to Scriptural teaching*.
4. They must be *spiritual*.
5. They should be *God-honoring*. The song that doesn't honor God has no place in a revival service.
6. They should be *soul-stirring*.
7. They should be *Heaven-lifting*.
8. They must be songs that will lead to *action and decision*.

THE SONG LEADER

The real key to success in evangelistic singing is the song leader or singing evangelist. If the best results are to be obtained this *key man* must possess some important *qualifications*:

1. He needs first of all to *know Christ* as his Saviour and Lord. The man who doesn't know Jesus, who hasn't been born from above, is certainly not qualified to lead Gospel music. How can the blind lead the blind?

2. He must know *his art—know music*. No man can teach others the thing he himself does not know.

The cause of Gospel-song-leading has often been hurt by half-baked, would be song leaders.

3. The successful song leader needs to know *folks*. He should be a diligent student of *crowd psychology*, and the best place in the world to learn it, is before an audience.

We have seen good men fail and go down in defeat because they didn't know folks—plain, everyday, human beings.

4. *Tact* is another important qualification. It takes *tact* to handle *choirs*, and *crowds*.

5. Close akin to tact is good old *common sense*—the most uncommon sense of all. To know what to do, and what *not to do*, is of the highest importance.

The wise leader of song will study daily what to do, when to do it, and how to do it. It means everything in a revival service to say the right word, at the right time, and to sing the right song, in the right place. The man who can do this is far on the road to success.

6. The singing evangelist should know *his sphere*. It is not his mission to preach, pull vaudeville stunts, nor to waste half of his time talking about things that have no relation to the song service. He is employed to *sing*, and *lead* others to sing, and all that he does and says should have a vital relation to the song service. If he leads the singing well he will create a spiritual atmosphere and prepare the hearts of the hearers for the message of the preacher, or preaching evangelist. Glorious is his mission, wonderful is his opportunity, and great

will be his reward, if he stays within his sphere and gives himself without stint to his work.

7. He should master the fine art of *cooperation*. The successful Gospel song-leader must work with others. He has to work with choirs, congregations, pastors, and the preaching-evangelist. It takes religion, patience, tact, and common sense to work with so many classes, types, and dispositions. But *cooperation* is necessary to the highest success. There must be cooperation and understanding between the *singing evangelist* and the *preaching evangelist*. These two, by setting a good example, can usually leaven the whole lump and secure teamwork all along the line.

8. The great leader of song will be a great *lover of souls*. No man can expect to be used of God who doesn't love lost souls. Sankey and Alexander had an undying love, and a consuming passion, for a lost world. They were greatly used because they so greatly *loved*.

A CRYING NEED

One of the greatest needs of the hour is for more *Gospel-Song Leaders* who know the Lord, know music, and know how to teach and lead others. This phase of Christian work has been neglected all too long. It is a sad fact that our Christian schools, colleges, universities, and seminaries have failed so signally along this line. Moody Bible Institute is the only outstanding Christian school in America that has given the proper emphasis to the training of Gospel-Song-Leaders, until very recently. We

are glad to note that some of our Christian colleges and seminaries have caught the vision and are establishing chairs in this important department. No curriculum, in a Christian school, can claim to be complete without a department of Gospel music. We *must* look to our Christian school to furnish leaders in *every department* of Christian work. Our Summer Assemblies, Conferences, Conventions, Bible Institutes, etc., should give more attention to the musical phase of Christian service. This age is demanding the best men we can produce to fill our pulpits, and the same age is demanding our best in the realm of Gospel music. Let us open our ears to the call of our Christ and the cry of the age, and produce a generation that will sing with the Psalmist of old, "I will sing unto the Lord as long as I live: I will sing praise to my God while I have being," (Ps. 104:33).

CHAPTER XII.

METHODS IN EVANGELISM

"Be ye therefore wise as serpents, and harmless as doves," (Matt. 10:16).

The writer has already dealt with the question of methods in some of the chapters of this book, but there are yet some important things to be added. The question of methods is a big and unsettled question, and will be discussed no doubt until the end of time. Yet, we must have methods. No worthwhile work can be done, along any line, without methods. The way a man does a thing is his method, be it right or wrong, good or bad. The man who says we do not need methods in the work of evangelism has never stopped to think. We must have methods, but not the wrong kind of methods. It is our duty not to decry methods, but to seek the best methods. We should always be looking for a "more excellent way" to do our Master's work.

It is too bad that we have to confess that the work of evangelism has often been hurt and cheapened by the use of questionable methods. Such methods fill the churches with unsaved people and make lasting and permanent results impossible. No method should be used that is not in accord with scriptural teaching and in keeping with the dignity of the Christian religion. Cheap and high-pressure methods all too often cause people to respond to

invitations they do not understand and act on propositions with no conviction of sin whatsoever. The soul-winner should remember in this connection the pertinent words of the apostle Paul who said, "Whatsoever is not of faith is sin, (Rom. 14:23). It is a sin to bring people into the churches devoid of conviction, and ignorant of saving faith. What could be more tragic? We need to go back to New Testament methods more and more in our soul-saving work. Charles Hadden Spurgeon once said, "It is not our way of putting the gospel, nor our method of illustrating it which wins souls, but the gospel itself does the work in the hands of the Holy Spirit, and to Him we must look for the thorough conversion of men." "Not by might, nor by power, but by my spirit, saith the Lord," (Zech. 4:6).

The crying need of the hour is not so much for a man with a method, but a man with a *message*. The man with a real message from God usually has the right method to accompany his message. Great messages and sane methods always go together.

TESTING METHODS

A few simple suggestions here may prove helpful in selecting methods.

1. No method should be used which is contrary to the *spirit* and *teaching* of the Scriptures.

2. No method should be used that doesn't *honor* God and bring glory to his cause.

3. No method should be used that doesn't get *lasting* and *permanent* results.

4. No method should be used that brings *reproach* upon the *worker* and the *work*.

5. No method should be used that *cheapens* Christianity and *lowers* the *dignity* of the Christian religion.

6. No method should be used as an *end* in itself. Methods are simply means to an end, and that end is the salvation of men. Our methods should be flexible, and should vary to meet the needs of the hour.

THE EVANGELISTIC SERMON

The evangelistic sermon has been defined as a sermon "out after a soul." It is a sermon that provokes a crisis in a man's life. It is so simple and practical that the plainest man present can understand it, and so persistent in its appeal that the most indifferent cannot easily resist its power. Its sole aim is the salvation of men. All sermons worthy of the name should be, and will be evangelistic, at least in spirit. There can be no substitute for *evangelistic preaching* in the great work of soul-winning.

Mr. Spurgeon in one of his great lectures to preachers once said, "In the great day when the muster roll shall be read of all those who are converted through fine music, and church decoration, and religious exhibitions and entertainments, they will amount to the tenth part of nothing; but it will always please God by the foolishness of preaching to save them that believe. Keep to your preaching, and if you do anything beside, do not let it throw

your preaching in the background. In the first place preach, and in the second place preach. Go on; go on; in God's name, go on, for if the preaching of the gospel does not save men, nothing will. If the Lord's own way of mercy fails, then hang the skies in mourning, and blot out the sun in everlasting midnight for there remaineth nothing before our race but the blackness of darkness. Salvation by the sacrifice of Jesus is the ultimatum of God. Rejoice that it cannot fail. Let us believe without reserve, then go straight ahead with the preaching of the word. That which is to be preached is the cross. It is at the cross where the burden of the heart rolls away. Therefore, the preacher should always sound long and loud the note that, "God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life," (John 3:16). Brother, keep to that. That is the bell for you to ring. Ring it, man! Ring it! Keep on ringing it. Sound forth that note upon your silver trumpet, or if you are only a ram's horn, sound it forth, and the walls of Jericho will come down."

MARKS OF THE EVANGELISTIC SERMON

1. It must come from an evangelistic heart, be prepared by an evangelistic mind, and be delivered by an evangelistic soul.
2. It will be charged and surcharged with the Spirit of God.
3. It will be nourished in heart searching prayer.

4. It must be full of the gospel, which is the "power of God unto salvation to everyone that believeth."

5. The evangelistic sermon should be brief, simple, direct, personal, appealing, and convincing.

6. The true evangelistic sermon will aim for a *verdict*. A climax in evangelistic preaching is impossible without definite *decisions* for Christ.

DRAWING THE NET.

There is always a *strategic moment* to draw the net, but only Christ and experience can make that moment known. Many good and eloquent preachers fail just here. They fail as evangelists because they do not know *when*, and *how*, to draw the net. They let the supreme moment pass oftentimes trying to get in every point, poem and illustration. Souls are worth more than sermons, and if white heat is reached before you get to that pet or climactic illustration—*draw the net*. Hit while the iron is hot, and the atmosphere is right. That illustration you didn't need will keep and may come in all right next time. A sermon too long, or a song service unduly prolonged usually proves fatal to an evangelistic service. A break between the closing appeal of the sermon and the beginning of the invitation song is an unspeakable tragedy too often witnessed in revival meetings. The song-leader and preacher should work in absolute harmony here, and an invitation song, to suit the sermon message, should be announced before the preacher begins to speak. The

organist or pianist should be instructed to be at her place ready to strike the keyboard at the first signal of the song-leader or singing evangelist. Earnest and consecrated workers should be stationed throughout the audience, and should be very much in prayer at this critical moment, and ready to speak the needed word to some convicted soul, if the spirit so directs. The right word, at the right time, spoken by the right person means everything to the struggling soul "halting between two opinions." If there is anytime when we need experience, wisdom from above, and the direction of the Holy Spirit, it is when we are ready to draw the net for lost souls. This is the time of all times when we must be close to the triune God.

THE AFTER MEETING.

The after meeting has been mightily used of God by those who have known how to make the most of it. The after meeting coming as it does at the close of a great public appeal in the regular service, is calculated to gather up and reinforce all of the influences of said service by bringing the message of the cross, in a more direct and personal way, closer to the individual heart. The after meeting is smaller, less formal, but more direct and personal. It gives the evangelist and the workers direct and personal contact with the individual seeking light and salvation. It also gives the seeking soul a chance to ask questions and lay his case more directly on the hearts of those who are seeking to

lead him out of darkness into the marvelous light of the Son of God. Doubts are often quickly brushed aside, obstacles removed, and the way made plain by a few minutes personal contact in the after meeting. The purpose of the after meeting is always to reinforce and conserve the impressions made by the preaching service. It is a follow up meeting. It seeks to remove difficulties and bring to definite decision for Christ. Without the after meeting many earnest seekers for truth, light, and salvation are often turned away under deep conviction to drift on in their sins to final destruction.

The time for the after meeting is immediately after the preaching service, usually after the evening service, tho it may be held after any service. It may be held in the main auditorium or in some special room of the church in easy access of the auditorium. If it is to be held in the auditorium, urge all who will to stay, and especially those who are interested or have some difficulty. The church officers and helpers should always be ready and willing to stay as the after meeting offers them an opportunity to render a real service. Those who want to go home should be allowed to pass out quietly while the organ is played softly or the congregation joins in the singing of some impressive and appropriate hymn. There must be absolute quiet and a spirit of reverence to have a successful after meeting. For this very reason a separate room close by the auditorium is far better than the auditorium for the after meeting.

The procedure of the after meeting is important, yet no hard and fast rules can be given, as no two after meetings can be or should be exactly alike. The one who does the preaching should usually preside as his soul is at white heat, and it is usually his message, directed by the Holy Spirit, which produced conviction and concern in those who remain for help and guidance. If there is any point in the message that they, who are seeking the truth, did not understand, he is there to explain it, and reemphasize the appeal of his message. If however, it is impossible for the evangelist to lead the meeting the best available man should be had. The leader is the key man. The success or failure of the after meeting depends largely on the leader in charge.

The meeting should be opened with a stanza or so of some appropriate song. The song may be followed by a brief prayer. Then the purpose of the meeting should be stated, and all present should be made free to express the thing that is upon his or her heart. There are times when all the problems that come up can be dealt with publicly. At other times there may be a number present who need individual and personal attention. Wise, consecrated workers should go to such individuals quietly, and in the spirit of prayer, as they are assigned or as they feel moved by the Holy Spirit. After the difficulties have been removed and the way of salvation has been made plain to the inquirer—a definite decision for Christ and the Christian life should be urged. The backslider present should be

urged to come back, and the careless Christian to reconsecrate his life to the greatest service in the world—soul-winning.

PROBLEMS OF THE AFTER MEETING.

The workers in the after meeting will be brought face to face with all sorts of problems. There will be the problem of dealing with the Christian who lacks *assurance*; the backslider; the honest doubter; the skeptic; the infidel; the excuse maker; the ignorant; the universalist; the moralist, etc. It will take religion, common sense, tact, some knowledge of the Scriptures, and the guidance of the Holy Spirit to deal successfully with the varied classes and problems of the after meeting. The writer takes the privilege just here of suggesting three little books that will prove invaluable to the personal worker, not only in the after meeting but in all his efforts in trying to catch men for Christ. They are as follows—"How To Do Personal Work," by The Journal Publishing Company, Sturgis, Michigan; "Rescue The Perishing," by The Rodeheaver-Ackley Company, 14 W. Washington Street, Chicago, and "The One-To-Win-One Helper," by Fleming H. Revell Company, New York. These little books are brief, cheap in price, and in a helpful and simple way show the soul-winner how to *use his Bible*, and to deal tactfully and Scripturally with all the problems that are likely to confront him in his work. There are also a number of other good books along the same line, but the writer prefers the ones mentioned as they are best suited for all practical purposes.

THE SUNDAY MORNING SERVICE DURING A REVIVAL.

How best to handle the Sunday morning service is a big problem. In the average church, half of the Sunday School pupils and many of the officers and teachers go home as soon as the teaching service is over, and rarely remain for the preaching service. Such a situation is nothing less than a tragedy. "It has pleased God by the foolishness of preaching to save them that believe," and no church that belittles the preaching service can hope to be a soul-saving institution. It is a waste of time to teach about Christ, unless we win to Christ. Therefore, every service of the church should focus on, and head up in, the preaching service. This is God's plan and we cannot improve on it. The writer has tried every known plan for the solution of this problem, and has found but one real solution, and that solution is to be found in the "*Combined Service*," rightly conducted.

However, it is not the purpose of the author to discuss the combined service here. We must be content at this point to discuss the best way to handle the "*Sunday Morning Service During a Revival*." This plan differs of necessity from the regular combined service which is so rapidly coming into favor. It is as follows:

1. The service of the day begins with a 9:00 A. M. *Prayer Meeting*. This should be held in the auditorium of the church so that the people can join hands in a great circle around the room. Ushers, will of course, be placed at the doors to see that the

people come in quietly, and with reverence take their places in the great prayer circle. When this circle is full, make another circle around through the aisles. The officers, teachers, members of the choir, members of the church, both young and old, should be urged to attend this prayer service. The writer has seen from 150 to 550 in such prayer meetings. Such a meeting must however, be planned for early in advance. The prayers should be short, earnest, sentence prayers—so that everyone in the circle will have a chance to pray, and most of them will pray. The circle plan gets people to pray who have never prayed before in public, and once having started in the good work they will likely keep it up. It will be found helpful to have the song leader, or someone who can, lead the circle now and then in singing with bowed heads the chorus of some good old hymn. The sandwiching in of these old hymns will have a profound and worshipful effect upon everyone present. Such a service as the one described will give inspiration, power, and a spiritual atmosphere to the service to follow. It will also prepare the preacher, and the workers for their task. This prayer service should close promptly at 9:30 A. M.

2. The song service should begin at 9:30 A. M.—just at the close of the prayer meeting. Much depends on the musical director at this point, and the kind of songs sung. The song service should be lively, inspiring, and spiritual. The whole musical program should be conducive to soul winning.

3. The *Sermon* should begin about 10:00 or 10:

15 A. M. The plan of the service and the time of the sermon, should be announced in advance so that everyone desiring to attend the service will know about it. All the officers, departments, and classes of the Sunday School should gather in the main auditorium of the church during the song service. Officers and teachers should sit with their pupils, ready to speak the needed word when the evangelistic invitation is given. The *Beginners* and first and second year *Primaries* should be kept in their own departments during this service, and some good story tellers should entertain them—especially after the lesson period is over. They should not be dismissed until after the evangelistic service is over. Fathers, mothers, or big brothers and sisters who might otherwise have to look after the little ones or take them home, are thus left free to attend the evangelistic service.

4. The evangelistic service should close at 11:00 A. M., and never later than 11:15 A. M. It is important to run on time, and especially in evangelistic services.

5. The Sunday School departments and classes with the closing of the evangelistic service, should go at once to their departments and class rooms and make out their *records* for the day as usual, and then be *dismissed*. This work of getting the records for the day should not take more than fifteen minutes. Thus everyone present will be on their way home at 11:15 A. M.

The lesson can be taught as usual if the Sunday

School workers think best. It is entirely possible to do this, and yet get home by 12:00 o'clock. However, the *writer has found it best*, in most cases, to *dispense with the Sunday School lesson for the day*. It is worth all it costs and more. It is better to do one thing well than to try to do too much. If the teaching through the year, has been genuine and true to the Book, it is sure to bear eternal fruit under a great evangelistic appeal. We teach to win, and all of our teaching is lost and in vain unless we win our pupils to Christ. So the true teacher is always willing and ready to cooperate with God's evangelist to win the lost to the world's only Savior.

The above plan reaches more people than any other known to the author, and gets better results. It has never failed anywhere it has been given a chance. The writer has tried it in the country, small towns, large towns, and in some of the leading cities of our country. He has seen as many as 50, in single church revivals, take a stand for Christ in one service, and of course many times that number in cooperative campaigns. Where the series of meetings run through two Sundays or more, it is best to repeat the same plan each Sunday. The more it is repeated the better it works.

THE EVANGELISTIC CHURCH.

A church to be evangelistic must be trained and organized for evangelistic work. The difference between an army and a mob is *organization*. The church that aims at nothing usually hits nothing.

It is tragic for a church to drift along without any evangelistic goal and depend on the annual revival to reach the unsaved. The annual revival should be used only to supplement the soul-winning work that the church should be doing 365 days of the year. The organization should be very simple and yet very complete if the church is to really function as an evangelistic agency. The framework of the organization should be somewhat as follows.—

1. There must be an evangelistic *pastor*. The evangelistic pastor makes the evangelistic church. His soul should be literally on fire for lost souls. "I am willing to spend and be spent for your souls" expresses the consuming passion of every true pastor.

2. The *officers* of the church should be taught and enlisted in soul-winning. A church officer who doesn't love souls and try to win them to the Christian life should resign. He is in the wrong place. The church has suffered too long and too much at the hands of little men with no vision, and no passion for a lost world. "Here am I, send me," is the willing answer of every true officer to the call of Christ. The most valuable officer in any church is the one who is most dependable. He is the one upon whom Christ can rely in every needy hour. The officer who loves Christ and lost souls will be always ready and willing to enlist, and rally around his pastor in the great work of soul-winning. He will also be willing and ready to study and learn more about the finest of all arts—the art of soul-winning.

3. The evangelistic church will have an *evangelistic committee*. This committee should be composed of the pastor, at least one member of the official board, and one member from every organization of the church. This committee will study the best methods in evangelism, arrange an annual personal workers class or course, divide the territory surrounding the church into sections with personal workers in each section, make an every member canvass to get a line on the lost, backsliders etc., distribute tracts with a message to the lost, arrange for the best time for the annual revival, see that the church has a sufficient number of good, evangelistic song books, and cooperate with the pastor in every possible way to make every service evangelistic and the church an evangelistic institution.

4. Every *organization* of the church should be organized for soul-winning, and taught the spirit and message of true evangelism. The Sunday School, missionary organizations, young people's organizations, etc., should be taught that the first business of the church, with all its machinery, is to *win souls*. The church that doesn't win souls is really no better than a club or a lodge. No church can live long and live well that doesn't win souls. The writer has seen, time and again in his own pastorate, conversions in the Sunday School and in the young people's organizations. This is as it should be, and must be, if our churches are to be evangelistic.

5. The *men* of the church should be organized in groups for soul-winning. These groups may be

small at first but under the proper direction they will grow in numbers, interest, and efficiency. Men can win men when they go at it in the right way. Men organize and work together in business and they will do it in kingdom business if properly led. The writer has seen men leave their places of business and meet, at a certain hour every day for weeks, in the directors room of a bank or in some business house for prayer and to exchange lists containing names of the unsaved, and then go out and spend hours in personal work. He has also seen men come by the scores to men's meeting just before the regular service and plan, pray, and talk to the lost men present about their souls, and then go into the regular service, and sit among the unsaved so at the proper time they could quietly speak the word needed to bring to definite decision for Christ. When men go after men in the right spirit and in the right way something is sure to happen. Men can best win men. Women and children may help, but winning men is a man's job.

6. The *women* should also be organized. Jesus used the women, and so did Paul. The truth is, most of the personal work that is done in the average church is done by the good women. The women should be organized and given definite work to do—definite people to see. Sometimes it is best for them to go two and two, and at other times it is best to go alone. There are also cases where it may be wise for a whole group of good women to go and have a prayer meeting in the home. Sometimes it is best

to have a different one call each day until a decision for Christ is made.

7. The *young people* should be definitely organized for evangelistic work. Young people can best win young people; chums can best win chums, and playmates can best win playmates. The young people of our churches, with their splendid energy and talents, are going to do something. They must do something. It is impossible for them to be idle. They will be delighted to do spiritual things if properly led and taught. It has been the inspiration of the writer's soul to organize, train, and watch young people go out and win their friends, chums, and playmates to Christ. The young people will love and be loyal to the pastor or evangelist who will take an interest in them, organize them, train them, and give them a definite task to do. The best way in the world to keep our young people spiritual and close to the side of Christ is to teach and enlist them in the greatest task of all, namely, soul-winning. The amusement problem will solve itself if we will just keep our young people busy in the Master's service.

8. A *personal workers' class* should be organized and taught at least once a year. Jesus taught his disciples before He sent them out to win others and we should do likewise. Many times we hurt the souls we might have helped to save by sending out an untrained worker. Ignorant and untrained workers often do more harm than good. The most important things to know are Christ, His spirit, His

message, His tact, and His method of approach. The true soul-winner must be educated in the school of Christ. "That I may know Him" and His methods should be the consuming passion of the seeker of souls.

9. Every Christian should be urged to have a *prayer list*. It isn't enough to talk to the lost about their souls, we must talk to God about them. For no one can come to Christ "except the Father draw him." We should know the lost by name and hold them by name before the Father. There is no joy like that of seeing lost loved ones, friends, and neighbors saved in answer to earnest prayer. The true lover of souls will indeed "pray without ceasing."

10. The *perennial revival* should be, and will be, the ideal and goal of every church that really loves lost souls. "And the Lord added to them *daily* those who were being saved," (Acts 2:47). God is the same God still, and Christ is the same. He is the "same yesterday, today, and forever." The trouble is the churches are not the same. If the churches would pray now like the church at Pentecost and the preachers would preach with the power and earnestness of Simon Peter, the Holy Spirit would come even now and crown all of our efforts with a continual Pentecost. The lost would cry "what shall we do?" and daily conversions would be the rule rather than the exception.

WHY SO MANY FAIL.

"Why could not we cast him out? And Jesus said unto them because of your *unbelief*"—"Howbeit this kind goeth not out but by prayer and fasting," (Matt. 17:19-21; Mark 9:28, 29).

It is heart-rending to see churches fail, members fail, deacons fail, and even preachers in the pulpit. Why should any child of God fail, in making a life or in winning the lost, when he has all the power and resources of God at his command?

1. *Little faith* is the cause of most failures in Christian work. "O ye, of little faith," is the wail of the Master even to this hour. We are told that He could do no mighty work in a certain place "because of their unbelief." Lack of faith hindered Him then and the same thing is hindering Him now. To *win*, the worker must have faith in God, in Christ, in the Holy Spirit who convicts men of sin, and in the gospel as the "power of God unto salvation to every one that believeth."

2. Some fail because they are not willing to *work*. Jesus said, "My Father worketh until now, and I *work*." Paul said, "I am willing to spend and be spent for your souls." Who can succeed without work? No man can succeed in the kingdom of God without work, and hard work at that. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God," (Luke 9:62).

3. Some preachers fail because they regard their work as a *profession* rather than a *calling* from God. The ministry is the "high calling of God in Christ

Jesus." It is not a profession, it is a *calling* and a *passion*. The preacher is God's prophet. He is to speak to men for God. It should be the passion of the preacher to "lay hold upon that for which he was laid hold on by Christ Jesus." Not to do this is to fail miserably in the greatest work ever committed to human hands. It was the constant fear of the Apostle Paul that his ministry might be disapproved of God. So he says in words that every preacher should heed: "I therefore so run, not as uncertainly; so fight I, not as one beateth the air; but I buffet my body, and bring it unto subjection; lest that by *any means*, after having preached to others, I myself should be a *castaway* (disapproved)," (Rom. 9:26, 27). Paul took every possible precaution against failure. It was this determination not to fail that made him, who counted himself least, the greatest of all the apostles. He could truthfully say, as he approached the end of the way, "I have fought the good fight, I have finished the course, I have kept the faith," (2 Tim. 4:7).

4. Ofttimes good men fail because they do not *study*. There was a time when the preacher could *get by* without study, but that time has passed. The writer has known preachers who said that study, especially the study of Greek and Hebrew in the Seminary, hurt their spirituality. If studying God's great Book in the original tongues hurts a man's spirituality he has the wrong kind of spirituality. He needs the kind of spirituality of that greatest preacher of the Christian centuries who said,

"Study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," (2 Tim. 2:15). To preach the gospel, one must *know* it, *believe* it, and *love* it. Paul was a student of many books and longed for the *books* and *parchments* left behind, (2 Tim. 4:13). He was a student of the world and was without question the brainiest man of his time. Even Festus accused him of being a man of "much learning," (Acts 26:24). The broader and deeper the preacher's culture the better if he will but consecrate it to the service of God. The wise and useful preacher will have regular hours and methods of study. He will be a life-long student. He will study daily his Bible, men and things. He will be open minded and welcome truth from every source, but will be careful to test all truth by Him who is the truth.

5. Many preachers are failing today because they do not *believe* that their *Bible* is the word of God. The preacher who does not believe that his Bible is the inspired word of God has no message to preach to a lost world. To be successful, the preacher must believe that the gospel message found in the Bible is the "power of God unto salvation to every one that believeth." He will also believe that, "All scripture is given by *inspiration* of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be made ready, thoroughly equipped for every good work," (2 Tim. 3:17). "For the proph-

ecy came not in old time by the will of man; but holy men spake from God, being *moved* by the *Holy Spirit*," (2 Peter 1:21), (also 2 Sam. 23:2; Acts 1:16; 3:21; John 10:35; Luke 16:29-31; Ps. 119:111; Rom. 3:1, 2).

The preachers who have moved this world for God have believed that the Bible *is the word of God* and have gone forth with a positive note in their preaching. This lost world will not be moved by the preachers who doubt, but by the preachers who have been with Jesus and are sure that they have a message from God. The preacher who goes forth with the "Thus saith the Lord," is the preacher who will see sinners saved, lives made over, homes made happy, and new born souls going their way rejoicing.

6. Some fail because they are not considerate of *little things*. Carelessness about personal appearance, grammatical errors, faulty diction, awkward gestures, the lack of poise, monotone, insufficient sermon preparation, over eating, lack of proper exercise, insufficient sleep, improper ventilation, carelessness in regard to the order of service, half-hearted and stereotyped praying, prolonging the service unduly, speaking to entertain instead of preaching with a passion to win, and scores of other things which are too often ignored or regarded as insignificant, but which detract from one's usefulness and in many instances lead to complete failure. The preacher with an ambition to win cannot afford to overlook the little things or despise the "day of small things."

7. There are others who fail because they preach to *please men* instead of preaching to please God. The early preachers met with the same temptation: "And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus. But Peter and John answered and said unto them: Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: For we cannot but speak the things which we have seen and heard," (Acts 4:18-20). "Then Peter and the other apostles answered and said, We must obey God rather than men," (Acts 5:29). There is not but one course for the true and successful preacher to follow. He must preach to please God, and "shun not to declare the whole counsel of God."

8. Some fail because they do not *pray enough*. James says, "We have not because we ask not." The preacher who neglects to talk to God will fail to talk effectively to men. We are taught by Jesus to "watch and pray," and by Paul to "pray without ceasing." Jesus, Paul, Augustine, Savonarola, John Knox, Wesley, Whitefield, Finney, Moody, Spurgeon, and all the great soul-winners who have moved this world for God have sought the quiet place. They were mighty in prayer. The preacher who would win souls must live the prayer life. The road that leads to success in soul-winning is the road that goes through Gethsemane.

9. Many fail because they are not willing to be *led* by the *Holy Spirit*. The soul-winner must be spirit filled and spirit led. Other Christians may

be led by the Spirit, but the soul-winner *must* be. The Holy Spirit is always ready to "lead you into all truth and take the things of Christ and make them yours," but you must be willing to submit to His leadership. Success in evangelism is unthinkable and impossible without the aid and direction of the Holy Spirit. "Not by might, nor by power, but my Spirit, saith the Lord," (Zech. 4:6).

10. Some fail because they have lost or have never had the *evangelistic note*. The evangelistic note is the compassionate note, the wooing note, the winning note. The continual sounding of this note makes an evangelistic life, an evangelistic preacher, and an evangelistic church. Neglect to sound this note and the result is stagnation and death. Woe to the preacher, the Christian, or the church failing to sound the evangelistic note. Failure is near at hand, even at the door. Methods, machinery, money, fine buildings, culture, and even numbers, will be of no avail without the evangelistic note. All must come to naught. What shall it profit to have all of the above and then fail to win the soul? The chief business of the preacher, the Christian, and the church is to *win souls*. Nothing that can be done will compensate for carelessness here. The church that is right on the soul-winning question is usually right on every other question. The soul-winning church is aggressive, liberal in giving, teachable, free from gossip, spiritual, emphasizes the prayer life, has a vision of a lost world, and is always obedient to the commands of Him who said, "Follow

thou me." The evangelistic note saves the preacher the church, and the lost world. It is the supreme note to be sounded, and when sounded aright the whole Christian instrument will respond with beautiful harmony. "Do the work of an evangelist," is the one message that the preacher and the church should hear and heed in this great hour of need and opportunity. The one and only antidote for the sins and ills of this world is an evangelism based upon the *blood* of the Son of God. An evangelism that knows no way of salvation except through Jesus Christ and Him crucified. "For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

